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HISTORY
OF THE
PRESBYTERIAN CHURCH
IN
SOUTH CAROLINA,

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PREPARED BY ORDER OF THE SYNOD OF SOUTH CAROLINA.

VOL. II.
PART 2

PUBLISHED AND SOLD BY
W. J. DUFFIE,
COLUMBIA, S. C.

WALKER, EVANS & COGSWELL, PRINTERS, CHARLESTON, S. C.

1883.

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PART 2

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CAMBRIDGE.—This church had been organized by Dr. Barr and Rev. Hugh Dickson in 1821. The Rev. Charles B. Storrs, afterwards President of the Western Reserve College, Ohio, preached here as a missionary through the winter, and left in June, 1821. The next missionary was Mr. Alfred Chester, from Connecticut, a graduate of Yale in 1818, who had spent a year at Andover in 1820-21, and came as a licensed preacher to Cambridge in the fall or winter of 1821. Then Mr. John Rennie, as missionary, came to this place, sent out, it is said, by the suggestion of Rev. John Dickson. Presbytery, too, had directed Joseph Y. Alexander, whom they were employing as an evangelist, to spend one month between Cambridge and Edgefield Courthouse, one month in Newberry District, and one in Pendleton. Presbytery held its regular meeting in Cambridge in April, 1823, and held a *pro re nata* meeting at Cambridge Church on the 8th of August, 1823. At this meeting Mr. Rennie was received as a licentiate from the Presbytery of Londonderry, passed through the required trials, and was ordained to the full work of the Gospel ministry, the Rev. Richard B. Cater preaching the ordination sermon, and Rev. Wm. H. Barr presiding and giving the charge. The church was organized with sixteen members. It rose to thirty-six, but its existence as an organization was but brief. Mr. Rennie's continuance there was brief. The two elders were Robert Redd and John McBryde. The church was dissolved, Mr. McBryde removed to Hamburg, and Mr. Rennie found a home with Capt. John Cunningham. Planters had been extravagant, and suffered the consequences. Four of the chief merchants went to Hamburg as a more inviting place of business. The church members united with other churches, principally with the Rock Church, and the church edifice in the next decade, perhaps in 1833-34 belonged to the Baptists. Such is the account we have received from one of the elders of the church, Mr. McBryde. The planters of the neighborhood had borrowed largely from the Bank of the State, popularly regarded as the planters' friend. They thought that so long as they paid their interest, all was right. The bank was obliged, at length, to sell them out. Many gathered up the little residue, resolved to seek their fortunes elsewhere, deserted their native State, and removed to Alabama.

HOPEWELL (Abbeville).—As the meeting of the Presbytery of South Carolina at the Varennes Church, October 5th, 1820, Hopewell and Willington congregations each presented a call for one-half of the ministerial labors of the Rev. Richard Cater. After some consideration, their calls were handed to Mr. Cater for his consideration." (Minutes, p. 72.) On the 6th of October, Mr. Cater accepted the call from Willington, but did not feel at liberty to accept that from Hopewell because it was informal. Our friend, Mrs. M. E. D., to whom we have been so much indebted, speaks of Mr. Cater as having been installed as pastor of the two churches. Not so in the Presbyterian record. She speaks of his being re-elected to Hopewell two years after his resignation in 1826, and of his being driven away by an unhappy division in the session. There is nothing in the minutes of Presbytery to assist us to determine how Hopewell was supplied. It is not till 1825 that full statistics are appended to the minutes of the Assembly from our Synod. In that year it is represented as having 61 communing members; adult baptisms, 25; infant, 29. In 1826, as having a pastor and 91 communicants. In 1827 the Presbytery made no report. In 1828 it had a pastor and 30 members, "28 of whom were added in the preceding year," perhaps in the preceding two years. In 1829 Henry Reid is named as its stated supply, and its membership 130, as in the year before.

A statement somewhat different from this is made by another contributor, E. Payson Davis, who says, "the time between 1813 and 1823 marks a transition period. There was no regular pastor. The pulpit was supplied for a short time by the Rev. Mr. Gamble; then by an Ohio preacher by the name of Boyle, and for a short time by Mr. Cater. In 1823, Mr. Reid was called to occupy the vacant pulpit. Upon entering upon his duties, he found but fifty names upon the roll of church members. By earnest and diligent labor this condition of the church was greatly changed for the better. He visited families, inquired into the spiritual condition of every member. He catechised the children, organized and conducted camp meetings, preached at school-houses, private houses and by the road side. He resigned his charge in 1829, having served the church for six years. In that time twenty-seven had died, forty had been dismissed, and the roll had exhibited 177 names, a considerable number of which were of colored persons.

ROCKY RIVER CHURCH.—The Rev. James Gamble continued the pastor of this church till on the 9th of March 1827, he was dismissed to the Presbytery of Hopewell, Ga. In October 1828, the Rev. Mr. Cater, who was for some short time

their supply, was installed as their pastor, who continued to serve them in this capacity until 1830. Rocky River reported one hundred and six members in 1825 and 1826; the same in 1828 and 1829, in which last year Lebanon is represented also as under the same pastoral care. Dr. Waddel too was a frequent preacher. Mr. Giles says, "a supply" to Rocky River, both before his removal to Georgia and after his return till a year or two before his death.

WILLINGTON—In 1820 the session of Willington, in connection with that of Hopewell, made out a call for Rev R. B. Cater, who was then living at "Rock Mills," Anderson, in charge of the Churches of Good Hope and Roberts. This was accepted and he was installed at W. pastor of the two churches.

"Mr. Cater was a native of Beaufort District, South Carolina. The interesting circumstances of his death may be found in the proceedings of the Tuscaloosa Presbytery, Alabama for 1850. Under this lively and interesting minister, these churches received rather a different impulse from that which had been hitherto given them. Sabbath Schools were instituted and benevolent enterprises begun. There is yet extant a sermon delivered before a "Ladies Association" organized by Mr. Cater for the education of young men in the ministry; and another preached as a funeral discourse on the death of a respected elder of Willington. Many interesting camp-meetings were held at both churches, adding in a few years valuable members in the church. In these meetings Mr. Cater was generally assisted by his brother-in-law, Rev. Henry Reid, and the writer remembers as a child, how the deep organ-like tones of the latter seemed to vibrate over the solemn assembly gathered under the leafy arbour, harmonizing so well with the pathos and argumentative pleadings of the speaker, while the rich musical voice of the other fell on the air like the sound of some silver trumpet.

"So soft, so clear,
The listener held his breath to hear."

They were both revival preachers, but especially Mr. Reid, and whatever may have been his ecclesiastical errors, he has without doubt, seals to his ministry in these churches. He was a man of strong feelings and an original thinker, but because of his obstinate prejudices and satirical powers was a bitter controversialist. His irregular course after his return

from Texas in 1840 is well known to the brethren, but here it was more sensibly felt; as he gathered two small independent congregations within the bounds of Willington and Hopewell, which since his death have been received as regular churches, but which have created such a diversion in strength as to weaken the whole.

Mr. Reid had preached at Hopewell in his best days, and had been here a successful teacher of youth; and now after many wanderings, and having buried all his family in Texas, he returned to die in this little obscure church of his old age, thus quietly closing a life of more than sixty years, most of which had been spent in earnest labours for the gospel of love.

Perhaps at no period of its existence has Willington church presented a more intelligent audience, or given more striking indications of spiritual growth than during Mr. Cater's short term of service. At that time were gathered in many of both sexes whom the Lord has been pleased to own, who lived as ornaments to society, but most of whom ere this met their limable teacher before the throne. Though so useful in his ministry and exceedingly popular, several circumstances combined to make his stay short.

In 1823, the Presbytery of South Carolina made an attempt at the suggestion of Dr. Barr, and others, to establish a Theological Seminary after the plan of the Southern and Western Theological Seminary at Maryville, Tennessee, and Mr. Cater was selected as a suitable person for a traveling agent. Following the bent of his impulsive and ardent nature, his agency was undertaken and prosecuted without the advice of his churches. The people murmured at his protracted absences, especially as there seemed to be no effort to supply the deficiency. At length Mr. Cater met, at an ecclesiastical meeting, a young Northern minister whom he engaged to occupy his pulpits for a time. This was Rev. Aaron Foster, of New England, who being employed at this time by the Ladies Benevolent Association of Charleston, as an Evangelist for the upper country, agreed to itinerate for a time between this place and Pendleton village. Things remained thus for nearly two years, and at each return of the pastor from his unsuccessful embassy he was constrained to see that the hearts of the people were being won over to the stranger. There were already heavy arrearages in the salary for which the two

churches were bound, and his frequent absences had absolved their consciences from any further obligation in this particular. In 1826, at the suggestion of one who loved him too well to retain him in a position so embarrassing, he resigned his pastoral charge. Two years after that he was re-elected at Hopewell, but was driven away by an unhappy division in the session. He at one time taught school in Greenville; and his last place of ministration in the State was at old Pendleton, from which he removed in 1836. Judging from his frequent removals, Mr. Cater was less useful as a pastor than as an Evangelist—hence we find his ardent, impulsive, and loving nature, spending its glowing zeal upon building up and forming new churches almost to the end of his life.” Mrs. M. E. D.

Willington church numbered one hundred and one members, in 1828, sixteen of whom were added within the preceding twelve months, one-hundred and fifteen members in 1829.

SARDIS, and the Lower Long Cane or Seceder Church, which united with the Presbytery in 1813, and over which Rev. Henry Reid was settled, no longer appear on the roll of Presbytery, and may have been absorbed in other organizations.

LONG CANE, formerly UPPER LONG CANE. This church enjoyed the labors of its able and revered pastor, the Rev. Dr. Barr, through this decade. From the earliest times the stipends of the clergymen of this congregation had been at the rate of £100 sterling per annum. The congregation was receiving three-fourths of Dr. Barr’s time, for which they paid him only seventy-five pounds, which amounted to a fraction over three hundred and twenty-one dollars. For talents such as his, which were of the first order, such a compensation would be obviously inadequate at any time, while that inadequacy was greatly heightened by the great changes which had taken place in the relative quantity and value of money; to say nothing of the increased ability of his employees to pay. It was, therefore, proposed at a meeting of the congregation called in reference to that specific object, to raise his annual stipend to five hundred dollars. This proposition was agreed to with only two dissenting votes, as also was one to assess the additional sum on the pews in proportion to their previous assessments. It is due to Dr. Barr, and proper to be here mentioned, that this movement was not only without his approbation, but in opposition to his expressed wishes.

Shortly after, it was found that there was considerable latent dissatisfaction at this movement which presently evinced itself in ill suppressed murmurs and refusals to pay the new assessment. For a short time a few spirited and, liberal-minded individuals continued to pay the new assessment, when finding that others would not concur with them, a gradual return to the old assessment became general. [MS. of Robt. H. W.] And thus it is and has been that the stinted support that has been furnished by far too many ministers of the gospel, has discouraged them in their labors, and in their struggles to escape the judgment pronounced by Paul, 1 Tim. v : 8, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel," they have betaken themselves to other employments which have taken their minds off from their chosen work, and made their ministry less efficient than it would have been otherwise. It is a happy thing that this was not the case with this eminent servant of God. According to the statistics of 1829 this church numbered 240 members.

LITTLE MOUNTAIN. We do not find this church specifically mentioned in the Presbyterial records from 1820-1830. The Rev. Dr. Barr bestowed his labors upon it for one-fourth of his time. In 1829 it had 39 members.

SHILOH CONGREGATION. "A communication was received from a neighborhood on Long Cane Creek, east of Abbeville village, stating that they had associated together and erected a house for public worship, and that it was their desire to be received by Presbytery as a congregation under their care, and to be known by the name of 'Shiloh congregation,' and further, that Presbytery would grant them such supplies as might be consistent with their other arrangements. The prayer of the communication was granted. Ordered that Rev. Hugh Dickson supply them as often as may comport with his other arrangements." [Minutes of S. C. Presbytery, Vol. I, pp. 132, 133, October 6, 1825.]

LEBANON CONGREGATION (ABBEVILLE.) "The people of Lebanon congregation, on the 5th of October, 1822, petitioned the Presbytery of South Carolina to be taken under their care. On enquiry it appeared that this congregation was of orderly standing. Their request was granted." [Minutes of S. C. Presbytery, Vol. I, p. 100.] They reported 35 communicants in 1825. This church is said to have been gathered

by R. B. Cater, who commenced preaching under a peach tree at the house of Patrick McMullen in 1820. Mr. McMullen and his wife were members of Hopewell Church, but too old and feeble to attend the ordinary place of worship. In about a year the church was gathered. It was organized in June, 1821. James Pressley was ordained an elder on the 12th of June, 1822. Thomas Griffin and James Weir were added to the eldership some time after. They first built a small log house and soon after enlarged it. In 1827 they built a large frame church, 36 by 60 feet, which was dedicated on the 27th of February. This house was well filled, and the number of church members gradually increased to 80 or 90.

While enquiring into the history of this church and locality, my informer carried me back from this immediate subject to far earlier times.

"The battle of Lower Long was fought," said my informer, "not far from Cedar Spring (Seceder) Church. The British took General Pickens and Major Hamilton prisoners. When General Pickens was wearied with walking, his guard asked him if he was tired. On his answering 'Yes,' he replied, 'Run, then.' Several were killed in this engagement. Dr. Russell, assisted by his wife, performed the needed surgical operations. The next morning a Tory was seen by the wife of Major Hamilton, riding the Major's horse. He told Mrs. H. that her husband would be hung; but he returned home almost immediately after, being released on parole. The captives, arrangements being made for their exchange, returned, but immediately rejoined the army of the patriots. Major Hamilton was in several battles. He was in that of Cambridge. The British sent out a flag which, being red, was fired upon. They afterwards sent out a white one. Fifteen wagons of the inhabitants, who had met together for mutual protection, were crossing the Saluda for corn; Peggy Houston gave information to the Tories, who came upon the wagoners, burnt the wagons, carried the men across the Savannah and delivered them up to the Creek Indians, who tortured them, sticking them with pine splinters. Matthew Thompson, feigning to be sick, was frequently taken out by the Indians. At length he was permitted to go by himself. He seized one of the fastest horses and escaped. He was pursued for two days, fed himself on the tendrils of the grape and green buds, and at length, in a state of great exhaustion,

There was little to choose between the raids of the Tories and those of the Indians. They would destroy everything, would rip open feather beds, take the ticks for leggins, sprinkle or salt the feathers with tea or whatever could be found, and destroy what they could.

But in these rough border scenes, revenge of private wrongs the blood revenge was sometimes exacted, irrespective of consequences. It was stated that about forty Indians who had been invited in by General Pickens to a conference were enticed into a house by Robt. Maxwell and John Caldwell, in all six persons, and were put to death. This seems like an exaggerated story, if so, certainly it was by failure of memory or misinformation. It was added that General Pickens was greatly offended at this transaction.

These traditions carry one back some seventy years beyond the time at which they were rehearsed. They are repeated now because they came to our knowledge while we were enquiring into matters ecclesiastical, because they tend to relieve otherwise dry details, and because the trials and achievements of other times are not without a salutary influence upon ours.

WESTMINSTER.—Westminster and Mount Zion presented, each, a call October 4, 1823, for a part of the ministerial service of Mr. Benjamin D. DuPre a licentiate under the care of the Presbytery of South Carolina. These calls were presented to him by Presbytery and accepted. Trials were appointed him preparatory to ordination. These were sustained by the Presbytery meeting at Willington, April 1, 1824, and at an *intermediate* Presbytery meeting at Mount Zion Church May 22, 1824, Hugh Dickson, presiding, and Rev. Joseph Hillhouse preaching the sermon, 2 Cor., II, 23. "In labors more abundant." He was set apart in due form to the labors of the gospel ministry. The membership of Westminster varied from twenty to forty-four during this decade, and that of Mount Zion was about thirty.

BRADAWAY.—The notices of this church are few. On the 7th of April, application was made by Bradaway congregation, through their representative, to have the sacrament of the Supper administered at Varennes in the course of the ensuing summer. The request was granted and the Rev. James Hillhouse and Joseph Hillhouse were directed to attend to that business." Minutes, April 7, 1820, p. 67.

October 4th, 1824, "a call was handed in from Bradaway congregation for one-half of the ministerial labors of the Rev. Joseph Hillhouse, which call by Presbytery was presented to Mr. Hillhouse and by him accepted." There had been a petition to Presbytery on the 7th of October, 1820, to receive and acknowledge Varennes as a distinct congregation, under its care, having formerly been included in Bradaway congregation. The prayer of the petition was granted. (Minutes, p. 76.)

Mr. Hillhouse appears to have been pastor of both these churches. On the 20th of March, 1826, a painful communication from the united congregations of Bradaway and Varennes, inculpated their pastor for the crime of intemperance. Mr. Hillhouse was brought before the tribunal of Presbytery meeting at Varennes on the 17th of May, humbly acknowledged his faults, said that he had resolved to be more circumspect, and hoped, through divine grace, to be enabled to lead a sober and pious life in time to come. Presbytery, however, suspended him from his ministerial office until they should have satisfactory evidence of his sincere repentance and reformation. Bradaway had 52 members in 1825, 1826, 1828, in which last year it was vacant. Varennes had 35 in 1825-'6. It had 48 in 1828-'9.

ROBERTS AND GOODHOPE.—The Rev. Richard B. Cater, afterwards D. D., was the last of the brethren who supplied the churches down to this period, 1820. From this time onward for a long series of years they were under the pastoral care of the Rev. David Humphries, whose personal history is thus given by Rev. John McLees, "very imperfectly sketched," says the writer, "from a very imperfect sessional record, and from a brief manuscript which he gave to the writer," (Rev. Mr. McLees), "who grew up under his ministry." "The Rev. David Humphries was born on the 30th of September, 1793, in Pendleton, S. C., his literary studies for a time were directed by the Rev. Andrew Brown; he then repaired to the Willington Academy and finished his literary course and studied theology under Dr. Moses Waddell. He was licensed to preach the gospel in October, 1819, by the South Carolina Presbytery. While he was visiting and preaching in some of the vacant churches in the Presbytery he received an appointment with the Rev. Thos. C. Stuart, from the Synod of South Carolina and Georgia to visit the

Southwestern tribes of Indians, preparatory to the establishment of a missionary among some of them. They set out on this mission in April, 1820. They first visited the tribe of Creek Indians, met them in council and stated to them the object of their visit, but found them unwilling to receive missionaries. They then went to the tribe of Chickasaws and sought an interview with their chiefs who cordially received them and expressed a desire to have missionaries come and preach to them. A site was selected for a missionary station and they returned to South Carolina in July. The Rev. David Humphries visited Roberts Church for the first time in the latter part of the year 1820. A regular call was given him by the churches of Roberts and Good Hope in the spring of 1821, in which \$300 was promised him for three-fourths of his time; he signified his acceptance of the call, and during the meeting of Presbytery one of the ministers who was receiving a better salary than was promised to the young brother, jocosely remarked to him, "Well David you have this day *solemnly promised to starve.*" He was ordained and installed pastor in the same year, at Good Hope, by an adjourned meeting of Presbytery. It was considered a very great effort on the part of these feeble churches, which for years had only received preaching once a month and for which they had paid a very small amount to undertake to support a pastor. The subscription list at Roberts for the Rev. John Simpson was still preserved and it was not likely to be much improved on. Five dollars was the highest subscription and from that amount others came down to fifty and even twelve-and-a-half cents, while some subscribed a bushel of wheat or corn, or a gallon of whiskey. Both congregations were much reduced by emigrants who had left to seek homes in some other section of our wide country, and especially was this the case with Good Hope, from the bounds of which a few years before a number of families, through the influence of General Andrew Pickens, had removed and settled near the Oconee station, and united with Bethel Church, then under the care of Rev. Andrew Brown, and soon after Rev. David Humphries was installed as pastor. Another colony left for the West, headed by three of the most influential elders and composed of several of the most wealthy families. When he first took charge of these churches there were, perhaps, in each some twenty or thirty

families and thirty or forty members. He had a young family and no resources. He purchased a small farm with the hope that he could make a support upon it, while his small salary could go to pay for it, but to his great mortification, the salary was irregularly and but partially paid, and he was reduced to the necessity of borrowing money at fourteen per cent. interest to pay for his lands, and in order to pay the borrowed funds, he was driven to the necessity of teaching school, which he said was a "herculean task for him, as all his sermons had to be written out in full and committed to memory." He kept up this practice of committing to memory for nearly twenty years, when he gradually adopted the habit of using short notes or preaching *extempore*. He taught school with some intervals, for several years and never contracted a debt without some good prospect of paying it. He had but a small library which needed a few additional volumes year by year, and a rising family, which increased his expenses. It was then a rare thing for a present of any kind to be made to the pastor. If any article of food or clothing was obtained from any of the church members, the amount was deducted from the subscription, and if it exceeded the subscription, the balance was paid back or credited to the next year. There were no deacons in these churches and no systematic plan adopted for the collection of the small amount subscribed. Some paid a part in provisions and the balance remained unpaid; others paid if they happened to think of it, while the amount promised by those who removed from the bounds was never made up. The consequence was in a few years that they were in arrears to the amount of about \$1000. Thus writes the Rev. John McLees, himself reared in the midst of these congregations. It is a sad story of violated vows, of broken promises, of the life of the ministry crushed out by a narrowness of spirit and a want of commercial integrity which one could not expect in that region of country where those people have prided themselves on generosity and nobleness of spirit. The story is written not by an enemy but by a friend, not by a stranger to this people, but by one of themselves, and one who wishes them well.

The ruling elders in Roberts church in 1820 were Capt. David Sadler, first a member and a ruling elder in the church of Bethesda, York. He removed into the bounds of Roberts Church a short time before 1820. He was soon

elected an elder here. He was a gallant soldier under Gen. Sumter. He became a convert in those remarkable revivals which took place in 1800 and thereafter. He was a man of eminent piety and usefulness. His four sons and six daughters became worthy members of the church. Two of his sons were elders in Good Hope and one a deacon. Two of his daughters married elders, and one a minister in the Presbyterian Church. From these a numerous family has descended in the third and fourth generation. Six or eight of his grandsons fell in battle or died in the army in our recent contest.

James McCarley was a Ruling Elder in 1820. He was of Presbyterian ancestors. His brother was an elder at Good Hope, where two of his sisters and another brother were members. He married Miss Elizabeth Wilson, a very pious lady. They had four sons and two daughters. They all united with the church except two of the sons who removed to Mississippi. His eldest son, a young man of fine intellect, commenced a course of study for the ministry, but not being fully persuaded of his call, abandoned these studies. One son and one daughter are still (October 1869) members of the Church.

David Simpson, the youngest son of Rev. John Simpson, was one of the elders in 1820. Of sterling worth and genuine piety, modest and unassuming, he was ever ready to aid the Church by his prayers and contributions. He married the second daughter of Capt. Sadler. They have had five sons and three daughters, all of whom except one son are, at this writing, members of the Church.

Deacons at Roberts Church.—For many years this church had no deacons. When it was felt to be necessary to the complete organization of the church to have deacons, Dr. J. M. Lockhart and Alexander McClinton were appointed and ordained.

Church Buildings.—At Roberts the first house of worship was of hewn logs, about 32 by 24 feet in dimensions. Shortly before the year 1820 a neat frame building was erected, about 44 feet in length by 32 in breadth. After some twenty years it was ceiled and resealed and made quite comfortable.

Ruling Elders in Good Hope.—In 1820 Mr. William Anderson, formerly of Roberts Church, acted as elder here. Mr. Beaty, a relative of the one before named, was also long an

official elder here. He had two sons and two daughters. The eldest son and the two daughters became members of the Church. Most of the children of that son were united with the Church. Two of his sons fell in the service of their country, the one a lieutenant and the other a private.

Andrew Young was one of the original set of elders, a man of prayer, exemplary in his habits, and of great equanimity of temper. He died in a good old age in 1831, and his descendants have removed beyond our bounds. [Written in 1867.]

Mr. Leonard Simpson, the eldest son of Rev. John Simpson, was an active elder in the church when Mr. Humphries, in 1820, took charge of it. He was well acquainted with our doctrines and ecclesiastical order. He married a daughter of Col. Moffett. The family removed to DeKalb County, Georgia, and contributed much towards building up a church in that part of the country. He died in Marietta, where some of his family resided when driven away as refugees a short time since by the Federal army. Two of his grandchildren are members of Roberts Church.

Church Edifice at Good Hope.—The first house of worship was about two miles west of the present site. It was agreed to erect a new house more in the centre of the congregation. A large house of hewn logs was put up at the present location. It was perhaps about 48 by 35 feet in dimensions. It was weather-boarded and covered anew about some five or six years after the close of this decade. [MS. History by Rev. Mr. Humphries, October 1867.] The statistical tables give for Good Hope a membership of 56 in 1825, 1826; of 91 in 1828, 42 having been added in the preceding twelve months, unless this 42 represents the additions of two years, of 80 in 1829. They give for Roberts a membership of 45 in 1825, 49 in 1826, 60 in 1828, 19 being added in the preceding twelve months, of 75 in 1829.

PROVIDENCE CHURCH is literally a branch of Rocky River Church, and originated in this wise. During the time that Rev. James Gamble was pastor of Rocky River, Presbytery ordered each minister to perform such missionary labor between that and the next meeting of Presbytery in any field that their labors would promise to be most useful. In compliance with this order Mr. Gamble commenced preaching in this distant part of his congregation in private houses,

and the numbers attending on these occasions were such that a school-house being built in the vicinity was made larger for the purpose, in which he preached every fifth Sabbath for a time. When the school-house could not contain the congregation an arbor was built, at which place he continued to preach one-fourth of his time until his removal to Georgia in 1826.

After this a meeting house was built and one-fourth of the labors of Rev. David Humphries was procured and continued up to, and for some years after, the reception of the church by Presbytery at their October session in 1828. [See Minutes, Vol. 2, p. 179.]

At the time Providence Church was received under the care of Presbytery it had as its elders Col. Wm. H. Caldwell, Robert Cosby and John Speer, Esqs., and about 60 white members.

In 1829 James H. Baskin was elected an elder, and at the close of that year there were 94 white and 27 colored members. In all, 121 members. Thus was commenced by missionary labors set on foot by Presbytery and by the zeal and faithfulness of the pastor, a church which continued afterwards to bear fruit to the glory of God. [MS. of J. H. Baskin, clerk of session, November 15, 1853.]

NEW HARMONY CHURCH may properly be said to be another branch of old Rocky River Church. It was taken under the care of Presbytery, March 27, 1830 [Minutes, Vol. 2, p. 4], and had part of its ministerial labors of the licentiates, Wm. Carlisle and Wm. H. Harris, up to the time of their union with Providence Church at Lowndesville, where a good frame church was erected, and they chose that it should bear the name of Providence. [*Ibid.*]

The following occurs on p. 179 of the second Vol. of the Minutes of the Presbytery of South Carolina:

"William H. Caldwell, elder, petitioned in behalf of a neighborhood lying between Rocky River and Good Hope Churches, that they should be recognized as a church and taken under the care of Presbytery, and that they be known by the name of PROVIDENCE CHURCH. Whereupon it was resolved that the prayer of the petition be granted, and that the elders, Josiah Patterson, Andrew Giles and Hugh McLinn, be representatives in behalf of Rocky River congregation, to meet the elders, Wm. Caldwell, John Spear and Robt. Cosby,

on behalf of Providence congregation, to determine on a boundary line between the said congregations."

HOPEWELL (Keowee), popularly known as "The Stone Church." At the close of the preceding decade, we found this church and Carmel under the pastoral charge of the Rev. James Hillhouse. They are united as if one joint charge in the statistical tables of 1825. Yet the pastoral relation with Mr. Hillhouse was terminated by act of Presbytery, October 8th, 1822, and the church petitions for supplies, and the licentiates are directed to supply this and certain other churches. About that time, on the 6th of October, 1825, the Presbytery of South Carolina met at this church. On the 8th of March, 1827, Hopewell and Carmel Churches both petition for supplies, and supplies were granted. The Rev. Aaron Foster, in 1828 and onward, alternated between this church and Willington. He was a native of New Hampshire, a graduate of Andover Dartmouth College and Seminary. Other information respecting this church we do not have. Hopewell (Keowee) and Carmel are represented as having a membership as united in 1825, of 115 members; Hopewell in 1826 and 1828 as having 59 members, and in 1829 as having the same.

Pendleton Village.—Preaching seems to have been transferred to this village within this period.

CARMEL CHURCH.—We have seen that this church was under the pastoral supervision of Rev. James Hillhouse until October 1822. At that time Mr. Hillhouse was dismissed from the Presbytery of South Carolina to the Presbytery of Alabama. The Rev. Anthony W. Ross, formerly of Harmony Presbytery, was their next minister, probably, at first, as a stated supply. He did not become a member of the Presbytery of South Carolina till the 8th of October, 1824. He continued to supply this church, and, by mutual agreement, that at Pendleton Village.

The Rev. Dr. Nall, in his account of "The Dead of the Synod of Alabama," says that the Rev. James Hillhouse settled in Greensborough, Ala., and was received by the Presbytery of Alabama on the 11th of September, 1823, and that, as an effective preacher, he has never been surpassed in that Synod. His command of language was remarkable, and his feelings easily excited. He was not a student, but no man was more abundant in labors. It was the joy of his heart to spend and be spent for Christ. His appeals to the church and the world

were truly powerful. To recount his labors, says his Presbytery, would require volumes. He died at Greensboro', Ala., November 17, 1835.

BETHLEHEM, CANE CREEK and BETHEL.—We have no means of speaking definitely of these churches. April 6; 1822, Mr. DuPree was directed to supply at Bethel Church as frequently as circumstances would admit, and Mr. Humphries to administer at that place the Lord's Supper in the course of the summer. It is on the list of vacant churches in 1825, 1826, and 1828. Cane Creek is represented as vacant in 1825, with twenty members; as vacant in 1826, with twenty-five members; as having a stated supply in 1829. We do not meet with Bethlehem, but with Bethsalem, vacant in 1825, with twenty members; in 1826, with a pastor and having twenty members.

These were churches which were founded by Rev. Andrew Brown. The Presbytery had sent him, in 1819, into the territory of Alabama on a three months' mission, and his name disappears on the minutes of Presbytery after 1820. It was in that year that he settled in Alabama and organized the Bethel Church (Tuscaloosa). He died after an illness of five days, near Marion, on the 8th of October, 1823, only four days after the adjournment of the Presbytery of Alabama. He died at the house of Jonathan Penroy, a worthy member of the Baptist Church, and was buried in the graveyard at Marion, where the Presbytery had held its sessions. A pious mother in Israel, a Mrs. Munford, erected a monument over his grave. Besides founding the church at Tuscaloosa, assisted by the Rev. Francis H Porter, he organized the New Hope Church, in Green County, and in 1822, the Lebanon Church, in Tuscaloosa County, in that State.

WESTMINSTER and MOUNT ZION.—On the 4th of October, 1823, "some of the inhabitants of two neighborhoods in the upper part of Pendleton District, the one on Courneros' and the other on Cane Creek, having put themselves in the form of associations for public worship, requested to be received by Presbytery as congregations under their care, the first to be known as Westminster, the other by the name of Mount Zion. The request was granted." (Minutes, p. 109.) They called for their pastor Mr. Benjamin P. DuPrè, a licentiate of the Presbytery. The call was accepted, and at an intermediate Presbytery at Mount Zion Church, on May 22, 1824, he was

rdained and installed as pastor of the two churches, Michael Dickson presiding, and Joseph Hillhouse preaching the ordination sermon. These churches may possibly have superseded those founded by Andrew Brown, which we have mentioned before. Westminster and Mount Zion are represented in the minutes of the General Assembly in 1829 as the charge of Rev. Benjamin D. DuPrè, Westminster as having thirty-two, and Mount Zion thirty members.

NAZARETH (Beaver Dam).—This church is represented as vacant through this period, and there are no materials out of which to construct its history. It was still dependent on such supplies as could be obtained. The names of Andrew Brown, James Hillhouse, David Humphries, and David Haslet are recollected as being among those who from time to time supplied its pulpit.

THE FIRST PRESBYTERIAN CHURCH (in Augusta, Georgia). On the 6th of February, 1820, a call was presented to the Rev. Mr. Moderwel, which he accepted, and entered immediately upon the duties of the pastoral office. Mr. Moderwel was installed by the Presbytery of Hopewell, at their regular sessions in November, 1821.

On the 16th of July, 1826, Rev. Mr. Moderwel resigned the pastoral charge of the congregation, which resignation was accepted and his connection with them dissolved by Presbytery in the following August.

During the interval between the death of Dr. Thompson and the settlement of Mr. Moderwel, nineteen persons were added to the membership of the church. During the six years of his connection with the church, ninety-three were added.

After the resignation of Mr. Moderwel, the pulpit of the church was supplied by Rev. S. K. Talmage and Rev. S. S. Davis jointly, for one year.

In November, 1828, a call was presented to Rev. S. K. Talmage to become the pastor of the church, which he accepted, and was installed by Hopewell Presbytery on the 28th of that month.

PRESBYTERIAN CHURCH (Macon, Georgia).—Near the close of 1805 the military post called Fort Hawkins was established by the United States Government on the eastern side of the Ocmulgee. Around this a village began to gather, perhaps as early as from 1815 to 1817, forming the nucleus of what is

now East Macon. In May, 1821, the Legislature set apart a tract of land on this (western) side of the river, on which to establish a town, to be the county seat of Bibb County, and to be called Macon, in honor of General Nathaniel Macon, of North Carolina. Only a single log cabin then marked its site. In December, 1822, commissioners were appointed to lay off the town and offer the lots at public sale. This they did, and the sale took place March 6th and 7th, 1823.

The town seems to have commenced its corporate existence in 1826, when Mr. Edward D. Tracy was chosen its first Intendant. The second, Mr. Washington Poe, was chosen in 1827. Both these gentlemen afterwards became members and office bearers in the Presbyterian Church, and the latter still lives a venerated, beloved ruling elder, and one of our most honored citizens. The town received its charter as a city in 1832, and in 1833 chose as its first Mayor, Mr. Isaac G. Seymour. Its population on both sides of the river in 1826 could not have been more than 1,500 or 2,000, since the census of 1840 puts it at only 3,927 at that time.

As population gathered here, members of the Presbyterian churches from other places were found to compose a portion of it, and Mr. Joseph C. Stiles, afterwards the widely celebrated Dr. Stiles, then a licentiate and acting as an evangelist through this region, frequently preached at Macon for some time previous to 1826. The way being at length open, a church was organized June 18th, 1826, by Mr. Benjamin Gildersleeve, under the authority of Hopewell Presbytery of the then Synod of South Carolina and Georgia. Mr. Stiles, being not then ordained, was not competent to the duty of organizing a church, but was present on the occasion.

The organization took place in the Courthouse, a small building of wood standing on the corner of Mulberry and Third Streets, below the present Lanier House. The Academy was thereafter used, however, as the place for stated services for several years. It was a small wooden structure, afterwards destroyed by fire, standing on the site of the "Free Academy" lot, now occupied by the brick building already falling to decay.

Twenty-four persons received by letter and one by profession of faith constituted the original membership of twenty-five. The organization was rather that of a worshipping congregation than a church, the first ruling elders not being

ordained until over a year, and the first deacon over twelve years afterwards.

Mr. Stiles continued to be the only supply of the pulpit (making this one of the many points at which he preached) until the middle of November, 1827, a period of about eighteen months, during which the accessions were thirty-eight, and Samuel B. Hunter and Matthew Robertson became ruling elders.

Rev. James C Patterson succeeded Mr. Stiles, his term of service extending from the beginning of 1828 to the close of 1830, a period of three years, but much interrupted by his illness. The accessions under his ministry were thirty-three, and Washington Poe and Nathaniel Parker became ruling elders. The former still holds the office, having exercised its functions for forty-seven years, and held his membership in the church for more than forty-eight. Only one, Mrs. Elizabeth Sims, is his senior in membership, she having joined the church July 8, 1827, forty-nine years ago.

The first church building was erected during Mr. Patterson's ministry (1829 or 1830), a wooden building on Fourth street, on the lot now occupied by Messrs. Adams & Bazemore's warehouse. Removed and enlarged, it is now the Second Baptist Church.

The period over which we have now passed has exhibited great activity in the diffusion of religious truth. Efforts to this end began early in this century, were continued through this decade, and which, at the risk of some repetition, we will now proceed to detail. The Congregational Association of South Carolina set on foot a Congregational Missionary Society, "learning that there are many indigent and ignorant families in the State, and some considerable districts entirely destitute of the gospel," as early as May, 1801. To this organization the members of that church and others were invited to contribute. The Young Men's Missionary Society of South Carolina was organized January 27, 1820, Thomas Fleming, of Charleston, President, was especially active during the years over which we have now passed. The Domestic and Foreign Missionary Society of the Synod of South Carolina and Georgia which had been formed in the preceding decade went into active operation in this. Of the organization of this Society the Rev. William H. Barr, D. D., was President, we have written on preceding pages.

There was also the Female Domestic Missionary Society of Charleston, organized June 28, 1818, which was actively employed in city missions.

Speaking of these not exactly in the order in which they have been mentioned, we find Alfred Wright the first missionary of the Society last named. He was a native of Connecticut, a graduate of Williams College in 1812, and of Andover Seminary in 1816, had taught in North Carolina and went eventually as a missionary to the Choctaws. Aaron Warner, of Massachusetts, a graduate of Williams College in 1815, and of Andover in 1819, was the next missionary. A place of preaching was provided for the mission; the city was divided into districts and committees of invitation aided the missionary in his labors. Mr. Warner was afterwards Professor of Sacred Rhetoric in the Theological Seminary at Gilman-ton, N. H., from 1838 to 1843, then Professor of Rhetoric at Amherst College and honored with the title of D. D. In the same year the Rev. Joseph Brown was their missionary, beginning in May, 1822, but instead of devoting his labors to general missionary efforts through the city, he directed his attention to the seamen, preaching at the Mariner's Church and laboring elsewhere during the week. The Marine Bible Society supplied copies of the Scriptures. The Bethel Union lent its aid, and in the month of January, 1823, the Charleston Port Society. Preaching to the seamen had been held in a sail loft from year to year. In 1852 a church which had belonged to the Baptists was purchased and appropriated to them, and Mr. Brown passed from the service of the Female Missionary Society in that year to that of the Charleston Port Society, in which he continued. In parting with the ladies he recommends to them the establishment of a Missionary Chapel in some central spot, and the employment of a permanent missionary. He also directs the attention of the Society to the adoption of a judicious measure for the recovery of those fallen individuals of their own sex who had been led astray and to whom there seemed no way of escape. (Report, 1822, 1823.) But an earlier missionary of this Society was the Rev. Jonas King, who had labored from November, 1819, to May, 1820. He, too, had preached to the seamen, had visited the Sabbath-schools, had found his way into families of the Jews, had attended at the Orphan House, Alms House and Marine Hospital. "The formation of this

society," says he in his report of May, 1820, "I hail as the appearance of a star over this city like that at Bethlehem." Rev. Jonas King had been ordained by the Congregational Association on the 17th of December, 1819, with the special view of laboring in Charleston among the seamen, and at the same time the Rev. Alfred Wright was ordained with a view of joining the missionary establishment at Elliott, under the superintendence of Rev. Cyrus Kingsbury.

The Joseph Brown, before mentioned, first served as a missionary of the Young Men's Missionary Society, commencing in December, 1820, visiting Stoney Creek and Beaufort first, and speaks of a Presbyterian Church as existing here, and then, after his ordination, on the 3d of January, 1821, he preached in Edgefield District, at Beech Island, at the Courthouse, at Red Bank and elsewhere. Rev. Mr. Brown was graduated at Middlebury College in 1817, at Andover in 1820, was preacher to the seamen in Charleston till 1829, when he removed to New York and labored in the seaman's cause till his death, on the 16th of September, 1833, at the age of 46. Alfred Wright married Harriet Bunce, sister of Mrs. Palmer, the wife of Dr. B. M. Palmer, first of that name, of Charleston, and died at Wheelock, Ark., March 1, 1853. The Jonas King, before mentioned, was the celebrated Jonas King, D. D., Missionary at Jerusalem from 1819, 1825, Professor of Oriental Literature at Amherst College from 1822, 1828, Missionary at Athens, Greece, where he died on the 22d of May, 1869, aged 76.

The services for seamen were first conducted by Rev. Jonas King in Mr. Cleapor's sail loft on Lothrop's (now Accommodation) wharf, and afterwards in the more spacious one of Mr. McNellage, on Duncan's (now South Atlantic) wharf, but in December, 1820, at a meeting of citizens which was called by the Marine Bible Society to consult on the propriety of erecting a Marine Church, some \$3,000 were soon subscribed for the object, but instead of erecting a new edifice, a church which had been occupied by the Baptists was purchased and the titles were vested in the Charleston Port Society, which expended about \$3,000 more in enlarging and improving the building. This society was organized on the 23d of December, 1822, Thos. Napier being the first President and Jasper Corning the first Secretary. The opening sermon was preached by Rev. B. M. Palmer, D. D., pastor of the Circular Church.

The flag first hoisted on it bore the inscription "Mariner's Church," but the word "Bethel," was afterwards its legend. The pulpit was supplied by the different pastors of the city until February 12th, 1823, when Rev. Joseph Brown was settled in the pastorate. In 1822 the Bethel Union was formed to hold prayers on board vessels in port, or in the boarding houses where seamen resort and to provide for them such orderly houses as they ought to occupy as their homes while on shore. This Society was eventually merged in "The Port Society," which obtained its charter of incorporation in 1823. In 1826 the Ladies' Seaman's Friend Society was formed in conjunction with the Bethel Union, to provide a temperance boarding house for seamen.

THE YOUNG MEN'S MISSIONARY SOCIETY of South Carolina appears to have been a Union Society, in which, however, the Presbyterian element largely predominated. We have not been able to lay our hands on its successive reports. It appears to have been organized January 27, 1820, Edward Palmer, then resident in Charleston, being President of the same. In 1821 Thos. Fleming, and in 1822 Thos. Napier, was President. An efficient missionary that year was Daniel B. Johnson a graduate of the College of New Jersey, and of Princeton Seminary, and who labored for two years in South Carolina. In 1822 he visited Chester, Purity, Yorkville, Beersheba, King's Creek, Long Creek, Olney, Beckhamville, Beaver Creek, Sumterville, Concord, Providence and Unity, in North Carolina, and Salem (B. R.). Rev. Joseph Brown was their first missionary. He had been selected for this service by Rev. Dr. Porter, of Andover. He was called to the service of this Society on the 3d of December, 1820. He performed a brief preliminary labor in Beaufort and its vicinity, and Stony Creek. He received his instructions to labor in Newberry and Edgefield Districts, and at Beech Island, January 3, 1821. He reports four churches at Beaufort—two for Baptists, one for Episcopalians, and one for Presbyterians. At Stony Creek, about fifteen communicants and a fund of \$8,000. In Edgefield District, twenty-one Baptist churches and six preachers, twelve Methodist houses of worship, one local preacher and two circuit riders. He speaks of Red Bank and the Blocker settlement, and of the academies at those places. Mr. Brown served the Society six months in the following year, three of which were under the direction

of the Missionary Society of Walterboro'. He had been licensed by the Andover Association, and was ordained by the Congregational Association of South Carolina on the 3d of January, 1821.

There were various others who came into the bounds of the Synod of South Carolina and Georgia, and served as missionaries temporarily or became permanently settled within its bounds. Some were called by our local societies or sent by the Home Missionary Society, at New York, and remained with us.

Where the Synod of South Carolina was constituted, it felt more deeply than ever the responsibility that rested upon it in reference to the regions beyond, and none more deeply felt it than the Presbytery of South Carolina. Rev. T. C. Stuart was one of the missionaries it sent out to Alabama in 1819. Others followed, of different Presbyteries, who *settled down* in that State, and were set off from their several Presbyteries and ordered to constitute as a Presbytery at Cahawba on the first Thursday in March, 1821, and "The Presbytery of Alabama" was thus constituted, in obedience to this order of the Synod of South Carolina and Georgia. A deep sympathy, too, for the Indian tribes in what was construed to be the territorial limits of the Synod, and a desire for their salvation was one of the chief motives for forming the Domestic and Foreign Missionary Society of the Synod, and in the spring of 1820 the Board of Managers appointed the Rev. Daniel Humphreys and the Rev. Thomas C. Stuart to visit the Creek Nation and the Chickasaws, to obtain the requisite information and make the necessary arrangements for missions among *them*.

They first made their way to the Creek Nation to lay the object of the Synod before them. They were obliged to communicate with their large Council through an interpreter. The Council expressed a desire to have schools among them and to have their children taught. But they expressed, also, fear that there was something behind which they did not understand. It might be to obtain a foothold and thus make efforts to get possession of their lands. They rejected the offer, and assigned this as the reason. These brethren then pursued their way to the Chickasaws, in Mississippi, preaching in the various settlements as they went to large and attentive congregations, till they reached the Chickasaws,

whose country extended from the Tombigbee on the east to the Mississippi on the west, a distance of one hundred miles, and from Tennessee on the north to the Choctaw line on the south, which is about the same distance. They found them a friendly and hospitable people, open in their manners and free from timidity in the presence of whites. They held a council with them on the 22d of June. They acceded at once to the proposal of the commission, and granted everything they desired, yet required of them an obligation in writing that they should not seize upon their land and make it private property. This obligation was drawn up in form, consisting of several articles, and signed by the king and representatives of the Chickasaws, and by our commissioners, David Humphreys and Thomas C. Stuart, June 22d, 1820.

We find the following statement in respect to the subsequent history of this mission.

"The mission among the Chickasaw Indians was commenced by the Synod of South Carolina and Georgia in 1821. The number of the tribe was six or seven thousand. On the 17th of December, 1827, the mission was transferred to the American Board. The principal reasons for this measure were, that the establishment among the Chickasaws might be more closely united with similar establishments among the Cherokees and Choctaws, that the Board could supply the wants of the missionaries with certainty and regularity, and at much less expense than the Synod, &c. The number of stations at the time of the transfer was four :

MONROE, near the thirty-fourth parallel of latitude, about forty-five miles northwest of Mayhew, and twenty-five west of Cotton Gin Port, on the Tombigbee. Rev. Thomas C. Stuart, missionary and superintendent of the mission ; Mrs. Stuart, Mr. Samuel C. Pearson, farmer, Mrs. Pearson. The number of schools were four, and of scholars, eighty-one. The farm consisted of nearly one hundred acres, brought under cultivation. The property was valued at \$3,870. The church was formed in June, 1823, and then consisted only of members of the mission family and one colored woman. The next year four were added ; in 1825, five ; in 1826, six ; in 1827, twenty-six ; in 1828, about seventeen—making fifty-nine in all. Of these, only eight were native Chickasaws.

TOKSISH.—This station is about two miles from Monroe, and was formed in 1825. Mr. James Holmes, licensed

preacher, Mrs. Holmes, Miss Emeline H. Richland, teacher ; scholars, fifteen. The religious concerns of this station are closely connected with that at Monroe, there being but one church.

MARTYN, situated about sixty miles northwest of Monroe, and forty southeast of Memphis, on the Mississippi. Rev. William C. Blair ; missionary, Mrs. Blair. By a treaty formed with the Government of the United States some years since, it was stipulated that \$4,500 should be paid by the United States for establishing two schools, and \$2,500 annually for the support of them. Of this latter sum, three-sevenths were given to the school at Martyn, and four-sevenths to that of Caney Creek. The school at Martyn consisted of four or five pupils.

CANEY CREEK is about ninety miles east of Martyn, three miles south of the Tennessee River, and eight miles southwest of Tusculum. Rev. Hugh Wilson, missionary, Mrs. Wilson, Miss Prudence Wilson."—*Origin and History of Missions*.

We learn from the Society's report of January, 1823, that the station established by Mr. Stuart was called Munroe, in honor of the then Chief Magistrate of the United States ; that in the month of April, 1822, Mr. Stuart was joined by Messrs. Hamilton V. Turner and James Wilson, the former a mechanic, and the latter a farmer and teacher, with their wives ; that in the month of October, Rev. Hugh Wilson, with his wife and sister, left North Carolina to join them, and on the 15th of December the Rev. Wm. C. Blair left Columbia for the same place. The buildings erected were four dwelling-houses, at \$175 each, \$700 ; dining-room and kitchen, \$450 ; horse mill, \$650 ; school-house, \$231 ; five cabins for children, \$250 ; lumber-house and smoke-house, \$80 ; stable, smith's shop and corn crib, \$100. In all, \$2,461.

This Society also conducted Domestic Missions. The Rev. Benj. D. Dupree was employed by this Society previous to January, 1822, for several months, chiefly in Pendleton District ; Rev. Horace Belknap, at Beaver Creek ; Rev. Francis McFarland, in McIntosh County and Burke County, Ga., and Rev. Orson Douglas, in Jackson County, Ga.

At the second session of the Presbytery of South Alabama, November 9, 1821, it was

Resolved by that body, "That the Rev. Messrs. Andrew Brown and James L. Sloss be, and they are hereby, appointed a committee to draft and transmit a letter to the Missionary Society of the Synod of South Carolina and Georgia, petitioning that they would send two or more ministers of experience and talents to congregate and minister unto churches within our bounds."

"*Resolved further*, That said committee be, and it is hereby, authorized to promise that the members of this Presbytery will use all diligence to acquire contributions for the support of said missionaries."

Mr. Isaac Hadden, who had been licensed by the Presbytery of South Carolina, October 5, 1822, was induced to go out by these calls, and commenced the missionary work in that State in 1823. He was ordained as evangelist at Montgomery, March 24, 1825, and though beginning his ministry under abundant discouragements, labored in it successfully for twenty-five years;" was widely known through the churches; was a man of great prudence, of mature Christian character, and as a minister of Christ, efficient and successful." [Minutes of Synod of Alabama, October 27, 1849]

The Society continued in existence no longer than till the close of 1827. On the 14th of December of that year the Synod expresses its approbation of the discontinuance of this Society, of the transfer of its Indian Mission to the American Board of Commissioners for Foreign Missions, and of its Domestic Missionary operations to the several Domestic Missionary Societies within its bounds. [MS. Minutes of Synod, Vol. I; p. 180]

The Synod of South Carolina and Georgia still had their attention directed to the extension of the institutions of the gospel in the South and Southwestern States. The Presbyterian population of the upper Carolinas had overflowed into upper Georgia, into Alabama, and the more distant Southwest. The affections of the mother churches followed their daughters, and the ministry, to no small extent, followed the migrations of the people. At the meeting of the Synod at Upper Long Cane, in the District of Abbeville, in November, 1820, an overture was introduced on the 10th of that month by the Committee of Bills and Overtures, as follows: "Overture 1st. That the Rev. Andrew Brown and James L. Sloss,

of the Presbytery of South Carolina; the Rev. Thomas Newton, of the Presbytery of Hopewell, and the Rev. John Foster, of the Presbytery of Harmony, all living in the State of Alabama, be set off from their respective Presbyteries, so as to form a new Presbytery; that their first meeting be held at the town of Cahawba on the first Thursday in March next; that the Rev. Andrew Brown preach the opening sermon and preside till a Moderator be chosen, or, in case of his absence, the senior member present, and that they afterwards meet on their own adjournments.

Resolved, That the Synod do concur in granting this overture, and that the members above named be and they are hereby set off from their present Presbyteries and constitute a Presbytery to be known as "The Presbytery of Alabama," and that they form a constituent part of this Synod.

Ordered, that the clerk do forward a copy of the above overture and resolution to the Rev. Andrew Brown. (Minutes of the Synod of South Carolina and Georgia, Vol. I., p. 63.) "Signed by order of the Synod of South Carolina and Georgia, at their Sessions at Upper Long Cane Church, South Carolina, November 10, 1820.

JOHN COUSAR, Clerk *pro tem*.

"In compliance with the foregoing resolution the Rev. A. Brown and J. L. Sloss met in Cahawba on Thursday, the first day of March, A. D. 1821, and were joined by the Rev. Neil McMillan and Elders Daniel McIntosh and David Johnson. The Rev. Thomas Newton and John Foster were absent. Agreeably to the preceding resolution of the Synod, the Rev. A. Brown opened Presbytery with a sermon from 1 Cor. xv., 3.

JAMES L. SLOSS, S. C."

There was some informality in the proceeding. Only two of the ministers authorized by the Synod of South Carolina and Georgia were present. Neil McMillan was of the Synod of North Carolina, and thus the constitutional *number* was secured. The minutes were, however, approved and the action regarded valid by the Synod. It is not known in what way the name of the Presbytery was altered to *South Alabama*. It first occurs in the minutes of Presbytery, May 25, 1827. (Dr. Nall's Discourse, the Dead of the Synod of Alabama, Mobile, 1851.)

The Presbytery of Alabama remained in connection with the Synod of South Carolina and Georgia until the organization of the Synod of Mississippi and South Alabama, which occurred at Mayhew, in the Choctaw Nation, by the appointment of the General Assembly on the 11th of November, 1829. During these eight years the Presbytery of Alabama was represented in the Synod of South Carolina and Georgia only three times. The Rev. Isaac Hadden was present in November, 1825, the Rev. Thomas Alexander, in December, 1827, and the Rev. John H. Gray in December, 1828.

During this decade the Synod of South Carolina and Georgia contributed to the ministerial force of Alabama, the Rev. Andrew Brown, who died greatly lamented on the 8th of October, 1823; the Rev. James L. Sloss, who removed to East Tennessee in 1824; the Rev. John Foster, who died at Claiborne some time after the death of Mr. Brown; the Rev. Henry White, who died March 13, 1829, near Claiborne; the Rev. George G. McWhorter, a patriot and soldier in the Revolution, who died in November, 1829; the Rev. Murdoch Murphy, once pastor in Georgetown District, S. C., afterwards at Midway Church, Liberty County, Georgia, a man of many virtues, who organized the Government street Church in Mobile; the Rev. James Hillhouse, of the Presbytery of South Carolina, who migrated to Alabama in 1822; the Rev. Francis H. Porter, who preached as a missionary in Alabama in 1818 and 1821, and became a member of the Presbytery of South Alabama in the Spring of 1828, the father of three sons who entered the ministry of the Presbyterian Church, and of whom we have before written; the Rev. Thomas Newton, of the Presbytery of Hopewell; the Rev. Isaac Hadden who entered on his work in 1823.

During this period vacant churches were supplied in the several Presbyteries by the pastors of other churches occasionally, or by the newly licensed probationers. Hopewell Presbytery recommended to its ministers to devote fourteen days in each successive year to such labors outside of their own congregations. [John S. Wilson, D. D., *Necrology*, p. 26.]

An order of the Presbytery of South Carolina was "that the members of the Presbytery, with the licentiates under their care," should "each put in four weeks of missionary labor within our bounds in the course of the ensuing year." November, 1821.

Under the influence of the Presbytery of Hopewell, the Georgia Educational Society was formed in 1823, at the Annual Commencement at Athens, of which Society, Major Abraham Walker was President, and Rev. Thomas Goulding Secretary. In 1828 Hopewell Presbytery reported to Synod that this Society had under their care twelve young men in a course of education for the ministry. Charleston Union Presbytery reported four young men under the care of the South Carolina Education Society. One young man was reported under the care of Harmony Presbytery, and one under the care of the Presbytery of South Carolina. In 1829 the Georgia Society reported fourteen beneficiaries under their care, and funds to the amount of \$1,850 collected during the year. Charleston Union Presbytery appointed a Committee in 1840 of four ministers and four laymen to look out for young men of proper piety and promising talents, who may have a desire to enter the ministry, and have not the means of obtaining a competent education, and to devise ways and means for affording them assistance.

The minutes of Harmony Presbytery exhibit zeal on the same subject. The effort to found a scholarship in Princeton Seminary by the ladies of Camden, Salem and Mt. Zion, seems to have been partially successful. On the 15th of November, 1823, the Presbytery formed itself into an Education Society, auxiliary to the Assembly's Board, and adopted a Constitution. [Minutes, pp. 402, 403.]

From the acknowledgments in connection with the reports of the American Education Society, we found that the contributions from South Carolina and Georgia amounted to, in 1820-'21.....	\$11,144 00
in 1822 to.....	1,140 50
in 1823 to.....	1,510 00
in 1824 to.....	720 00
in 1825.....	No report.
in 1826 to.....	342 38
in 1827 to.....	196 00
	<hr/> \$15,052 88

After this, acknowledgments were not made in the reports, but in the *New York Observer*. It is probably true, too, that dissatisfaction with the methods of the American Education Society now arose, and that contributions from our own churches thence forward were directed to the Board of Education of the Presbyterian Church.

In some Presbyteries, the method was adopted of placing the candidate for the ministry under the care of some minister, who was called his *patron*, who superintended his education, provided for his necessities, kept a careful watch over his conduct, and rendered a report at next meeting of the Presbytery. This was true of the Presbytery of South Carolina, and perhaps of other Presbyteries.

This interest in the education of young men for the ministry led to the effort to provide schools for theological education. Dr. John S. Wilson, in his *Necrology*, ("The Dead of the Synod of Georgia,") says: "To Hopewell" Presbytery "belongs the honour of taking the initiative for establishing a Theological Seminary in the South. The Seminary at Princeton went into operation in 1812, and so did the Theological School of the Synod of Virginia, in connection with Hampden Sidney College, of which Dr. Moses Hoge was President and Theological Professor at the same time." This, however, would not make what is popularly known as a Theological Seminary. Harvard, Dartmouth, Yale, and other Colleges had Professorships of Theology long before Theological Seminaries proper were originated. It is true, however, as he says, that "Union Seminary *proper* did not commence its exercises till 1822, when Dr. John H. Rice was elected Professor." But he informs us that the *idea* of a Theological Seminary was conceived by the Presbytery of Hopewell in 1817. That the Presbytery appointed Dr. Cummins, Dr. John Brown and Dr. Finley, then President of Athens College, a committee "to draft a plan for a Theological School, to be laid before the Presbytery at its next session." This committee did not report until April, 1819, when the following minute was entered: "In consequence of the death of Dr. Finley, the committee appointed in 1817, to draft a plan for a Theological School, did not report. A new committee was then appointed, consisting of Dr. Cummins, Dr. Brown and Dr. Beman, 'to report on the subject at the next session.' At the meeting in September, 1819, this committee reported on the 'subject of a Theological School at considerable length.' The report was 'in part considered, but not adopted.' The Presbytery proceeded to the choice of a site for the institution. Athens and Mount Zion were put in nomination. On taking the vote, it was carried for Athens. Subsequently another report 'on the subject of a Theological School' was brought in and read, but not adopted.' Thus ended the enterprise." The conjecture of Dr. John S. Wilson was that a conflict about location was the cause.

A proposition had been made by the Synod of North Carolina to the Synod of South Carolina and Georgia in 1819 to co-operate with them in the establishment and endowment of a Professorship in the Theological Seminary at Princeton.

The Synod, while approving highly the object, deemed it inexpedient to pledge themselves to this effort, at that time, being then engaged in the establishment of a Missionary Society, embracing the two fold object of supplying the destitute parts within our own bounds with the means of grace, and of extending the means of religious instruction and civilization to the Indian tribes on our own frontiers.

At their session held at Upper Long Cane, Abbeville, in November, 1820, their judgment was more favorable to the proposition made in the preceding year, by the Synod of North Carolina, to unite with them in endowing a Professorship at Princeton, which their own engagements had led them at that time to decline; and they resolved to raise in the space of five years \$15,000 for this object, but to suspend further arrangements till their next session.

In 1825 it appeared that the Synod had paid \$10,061 for the establishment of this professorship; \$3,480 more is subscribed, and that for \$1,359 no provisions as yet had been made. In 1828 it appears that the Board of Directors of the Princeton Seminary was requested to allow the interest accumulating from the sum already paid in to be added to the principal until the amount pledged should be made up. This drew from the Directors the earnest request that the interest might be used as heretofore, stating that the pressing wants of the Seminary required it. Their request was complied with, and the agents to collect the subscriptions continued.

Down to 1821 more than \$19,000 seems to have been paid into the Treasury of the General Assembly for the permanent and contingent fund of this Seminary, and for the support of indigent students. Some of the sums thus given were large. The donation of John Whitehead, of Burke Co., Ga., amounted to \$3,275. The Nephew Scholarship, founded by James Nephew, of Liberty Co., Ga., \$2,500; Mrs. Hollingshead's legacy, \$1,000; Charleston Female Scholarship, \$2,500; the Augusta Female Scholarship, \$2,500; the Isaac Keith Scholarship, \$2,500. In all there were subscribed and paid the Princeton Institution, within the bounds of the Synod of South Carolina and Georgia, before it undertook the endowment of its own seminary, considerably more than \$40,000—between \$42,000 and \$43,000.

The Rise and Progress of the Literary and Theological Seminary of the South.—The next project which engaged the

attention of the Synod was the foundation of a Literary and Theological Seminary which should serve as a place of education to all classes, while it had especial reference to the preparation of young men for the ministry of the Southern Presbyterian Church. The forty-ninth session of the Presbytery of South Carolina was held at Willington Church on the 1st of April, 1824. The Rev. Wm. H. Barr and Richard B. Cater, with ruling elder Ezekiel Noble, were appointed a committee to draught the outlines of a constitution, and the Rev. Henry Reid and John Rennie were appointed to prepare an address to the public. A constitution was reported and adopted which began as follows :

Article 1st. This institution shall be called "The Classical, Scientific and Theological Seminary of the South," and shall be located in the District of Pendleton, South Carolina.

2. The members of the Presbytery of South Carolina shall, *ex-officio*, be a board of trustees, and shall meet semi-annually, or oftener if necessary.

That the Professor of Didactic Theology shall be the principal of this institution, and, prior to his inauguration, shall solemnly pledge himself to the board not to teach any doctrines contrary to those contained in the Confession of Faith of the Presbyterian Church.

That as soon as the permanent funds shall amount to fifteen thousand dollars, the institution shall go into operation.

The address to the public was issued by the committee, written, we suppose, by Mr. Rennie, setting forth in appropriate and vigorous terms the views and objects of the Presbytery. This body, however, became more aware of the magnitude and importance of the enterprise, and were fully satisfied that it would require all the energy of the State to accomplish their purpose, even on the small scale which was at first contemplated. They appointed their agent, Rev. Richard B. Cater, to visit Charleston, confer with the members of the Charleston Union Presbytery on the subject, and to solicit contributions wherever he went. This was accordingly done, and the Presbytery, at its meeting in April, 1826, resolved to attempt the endowment of a professorship in the theological department. A meeting of gentlemen of the city was called on the 10th of April, and gentlemen appointed to assist the agent. The Presbytery resolved that, in the event of success in the attempt to endow the professor-

ship, they would desire it to be called "The Charleston Union Professorship of Sacred Literature and Biblical Criticism." Minutes, Vol. I, p. 51, 52.)

Previous to this, however, there had been a conference with members of this Presbytery, in which they expressed their willingness "to co-operate in an institution on the plan contemplated by the Presbytery of South Carolina, provided the same were submitted to, and accepted by the Synod of South Carolina and Georgia." This had been communicated to the Presbytery of South Carolina at its meeting in April, 1825. A committee was appointed by that body to bring in a minute on that subject, and the constitution was so altered during their October meeting in 1825, "that the said seminary may be taken under the patronage of the Synod of South Carolina and Georgia at their next sessions, provided such alterations do not affect that part of the constitution which requires the seminary to be located in the District of Pendleton, South Carolina." (Minutes of Presbytery of South Carolina, Vol. I, p. 135.)

At the thirteenth session of the Synod of South Carolina and Georgia, on the 18th of November, 1824, held at Augusta, it was overtured "that Synod at their present sessions take into consideration the expediency of founding a Literary and Theological Seminary for preparing young men for the ministry.

The overture was submitted to a Committee who recommended its adoption, recommending also that Synod take under its immediate care the Literary and Theological Seminary of the Presbytery of South Carolina if the Board of Trustees are willing to submit it. A Committee of Conference with the trustees was appointed, the trustees offered the Seminary to the Synod with the single reservation that the location be not changed, and the transfer was thus made. (Minutes of Synod, pp. 108, 105, 114, 115. A Committee of seven, four clergymen and three laymen, were appointed to draft a Constitution, to report at the next meeting of Synod.* At that meeting held in November, 1825, at Upper Long

*The Rev. Moses Waddel, D. D., Hugh Dickson, William H. Barr, D. D. and Anthony W. Ross, with Patrick Noble, Alexander Bowie and James Wardlaw, Esqrs., were appointed this Committee, who were also invested with plenary powers meanwhile to conduct the operations of the institute according to their discretion.

Cane, Abbeville, the Constitution was adopted and Richard B. Cater appointed agent for South Carolina. The Constitution was adopted, under which the following were appointed the first Board of Trustees :

NAMES OF TRUSTEES.

Clergymen.—Rev. F. Cummins, D. D., Rev. W. H. Barr, D. D., Rev. Henry Reid, Rev. Hugh Dickson, Rev. B. M. Palmer, D. D., Rev. A. W. Ross, Rev. Thomas Goulding, Rev. R. W. James, Rev. T. C. Henry, D. D., Rev. W. A. McDowell, Rev. John Rennie, Rev. H. S. Pratt.

Laymen.—James Wardlaw, James K. Douglass, John Nesbitt, William Seabrook, Thos. Cumming, Joseph Bryan, Ezekiel Noble, Thomas Napier, David R. Evans, Thomas Means, Thomas Flemming, Robert Anderson.

By this Board or any seven of its members, which number will be sufficient to constitute a quorum, the business of the Seminary was to be conducted.

In presenting these facts, says a writer of those times, we feel at a loss how to express our feelings. We are conscious that "the ground on which we tread is holy." That in the economy of Divine Providence we are called, as it were, to prepare another wheel in that grand moral machinery which centuries have been constructing, and which is destined by the eternal decrees to crush the powers of darkness and usher in the brightness of a millennial glory. That the world is about to experience a wonderful moral change, the most senseless must perceive. The signs of the times tell us we have entered upon a new and brilliant era of the militant church, and the observance of a few years assures us theological seminaries constitute no small part of that engine by which the kingdoms of this world are to become the kingdoms of the Lord and of his Christ.

How, then, should we feel when we discover that the Redeemer hath planted one and another of these engines upon our continent, and that the South at length is about to serve as a fulcrum of one of these mightiest moral powers. Andover and Princeton have already told us what part theological seminaries are destined to have in the illumination and reformation of the present age, and when we find another about to rise, almost in the extremity of this continent, surely "the ear of the deaf will begin to hear; the tongue of the dumb to sing; and the lame to leap as the hart." We say, we feel as though the ground we occupy were consecrated. We do so indeed; and we only ask a half-awakened world to assume

some eminence of moral and scientific height ; and trace the rays of light these institutions are shooting into the darkest corners of the earth ; and gaze upon the wonders of reform whose rays are effecting, and then say if the arm of the Lord be not visible ? Should not we feel as though Almighty God had called us, and in calling, hath honored us, to light up another sun which shall throw still further west the light of the gospel, to shine upon the pathway of the benighted and those who have long groped in the dim twilight of unenlightened reason ? The types and shadows of the Jewish Church have been lost in the star which hung over Bethlehem. The four hundred and odd years of paganish darkness which succeeded the rising of that star have rolled over. The pomp and splendor of regal power which for centuries clothed the church, have almost and, we trust, will soon entirely perish, as must everything which is not of God. The years of religious intolerance and ecclesiastical tyranny have expired, we hope, forever. Our own happy country has since been discovered, and by "her mild laws, and well regulated liberties," hath not only furnished an asylum for the oppressed, but a government according with the spirit, and congenial to the extension of our Redeemer's Kingdom. Hundreds of years have counted their last minutes—thrones have crumbled and empires fallen, to bring these days of the Prince of Peace, which we see, and which "the prophet desired to see, but died without the sight."

And now, standing where we do, what must we feel ; or rather what must we not feel ? Those who have lived before us, who belonged "to the household of faith," have acted their part to extend the dominion of Christ amid the obscurity which overshadowed them—the difficulties, the opposition, and persecutions which surrounded them—and have, we firmly believe, entered the mansions of eternal bliss. We have to advance under auspices more favorable, what they only began ; and we begin in this institution what unborn generations will not only behold, but feel and admire. And when the clods of the valley which shall serve to point the stranger to the spot where these bodies mingled with their kindred dust, shall vegetate and even present a forest, this institution which we are about to establish will rise in the splendors of its meridian, and shine among those other satellites which have long been fed by the light of the sun of righteousness."

Such were the anticipations of the founders of this institution, and such was the language in which they spoke of their enterprise in an address to the public which was published in 1825 or in 1826.

The site selected for the institution was about two miles and a quarter from the village of Pendleton, on the road to Orrsville, and was donated by Messrs. Martin Palmer, John Hunter, and Henry Dobson Reese. [Minutes of Synod, Vol. I, p. 159.] A committee was appointed by the Board, consisting of Rev. Hugh Dickson, Wm. H. Barr, D. D., Col. Robert Anderson, Charles Story and Horace Reese, to attend to the erection of suitable buildings. To this committee Samuel Cherry and James C. Griffin were afterwards added. The Rev. R. B. Cater and Rev. R. W. James were employed as agents to collect funds for this institution in the South, and Rev. Henry Reid at the North. In 1826 Col. Robert Anderson was appointed Treasurer, and Rev. Wm. A. McDowell Secretary; Rev. Dr. Barr, Rev. Hugh Dickson and James Wardlaw, Committee of Trust. In 1827 the Building Committee reported a plan, the building to be of brick and to cost \$8,000, and the Committee of Trust, a plan to regulate investments. At the same meeting of the Board, held in Charleston, it was recommended to Synod to change the plan of the institution by separating the theological from the literary part, and erecting, if the Synod should think it expedient, a preparatory school in the place where the seminary is located. The resolutions adopted by the Board on this subject were adopted by the Synod without a dissenting voice, and are as follows :

“ The committee appointed to take into consideration the present plan of the seminary, and to inquire if any change could be made in that plan for the benefit of the institution, and, if any, what change is desirable, report that they find serious objections made to the seminary on its present plan; that these objections are made by many of the warmest friends of the institution, and who, if the objections were removed, would probably be found among its most able and efficient supporters. The principal objections arise out of the present complicated form of the institution, embracing both literary and theological departments. The Board would, therefore, submit to Synod the following resolutions, viz :

Resolved, 1st. That it be recommended to the Synod so to alter the Constitution of the contemplated Seminary as to make it simply a Theological Seminary. The Board recommend this, among other reasons, for the following: 1st, They think that by thus simplifying the plan of the institution, its concerns can be managed with much more ease and to much greater advantage. 2d. This change will remove all ground for the objections now extensively made against the institution, that it will interfere with literary institutions now existing within the bounds of the Synod. 3d. The Board think this change will have a tendency to unite the feelings and efforts of all persons of the church under the care of the Synod in this important enterprise.

Resolved, 2d. Inasmuch as the impression has been made extensively on the public mind that the literary part of the institution on its present plan, is designed to be a College and inasmuch as this impression is obviously operating to the disadvantage of the Seminary, therefore

Resolved, If the Synod deem it expedient to make the alteration proposed above, that this change, with the leading reasons of it be made known to the public.

Resolution 3d. Inasmuch as a number of persons have already subscribed as donors to this institution, under the impression and with a desire that the literary department should be a prominent part of the institution, if the Synod make the contemplated change,

Resolved. That measures be adopted to afford to all such subscribers an opportunity either to continue or withdraw their subscription. The Board deem this important to maintain the integrity of the Synod.

[For the above resolutions, see first volume Minutes of the Board, pp. 183, 184.]

The change in the plan of the Seminary gave equal dissatisfaction to many of the early friends of the institution, and to the agent, Rev. Mr. Carter, who had labored indefatigably for its endowment. They were, however, approved of by Charleston Union Presbytery. [Minutes, p. 67] and were adopted by the Synod without a dissenting voice. [Minutes vol. 1, p. 184.] The whole amount of subscription pledged under Mr. Cater's agency, including also that of Mr. James and Mr. Reid, (whose visit to the North was attended

with little success,) was \$28,937. Of this \$4,765 had been collected.

In pursuance of the resolutions of the Board and Synod, Mr. Cater issued in March, 1828, his circular to the subscribers to the Literary and Theological Seminary, informing them of the change in the plan and desiring them to notify him of their wishes, whether they would desire their subscription to go to the Theological Seminary under the care of the Synod, or to a Literary Institution located in Pendleton, under the care of the Presbytery of South Carolina.

The subscriptions obtained by Mr. Cater were regarded as forfeited by the change of plan. \$1011.40 of the amount paid in was refunded to the original subscribers, leaving but \$3,173.790 after expenses were deducted, to go to the new account of the Theological Seminary. This had been loaned out by the agent on insufficient security and the adjustment of those matters was troublesome and vexatious, but by the able committee to whom it was intrusted the attempt to recover it was at last successful. The sums withdrawn were more than counterbalanced by additional subscriptions by those who favored the change.

THE THEOLOGICAL SEMINARY OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.—The commencement of the institution in this, its purely theological character, dates, in some respects, from the resolutions of Synod in 1827, to which reference has before been made. But it was not till December 15th, 1828, that the Synod resolved to put the Seminary into immediate operation, and for this purpose elected the Rev. Thomas Goulding, Professor of Theology, with a salary of \$800. and with liberty to remain in the pastorate of the church at Lexington, Oglethorpe County, Georgia, where he resided during the year. During the following year, 1829, there were five students under his care, who seemed to have pursued for the most part, a merely literary course preparatory to their study of Theology proper, which study was not really and fully commenced previous to the year 1831, when a three years Theological course after the model of Princeton and Andover was introduced.

At the meeting of Synod in 1829, the Presbytery of South Carolina had been approached by the Board of Directors, through a committee, consisting of Rev. Dr. Barr, Jas. K. Douglas, Rev. S. S. Davis, Rev. Mr. Talmage, and Mr.

Hand, to know whether they would be willing to release the Synod from their pledge of locating the Theological Seminary under their care in the District of Pendleton. The release was generously made, though not without an expression of disappointment at the results which had been reached. They state that when they reserved the location they had an especial reference to the literary department of the Seminary. Much zeal was felt for this in the upper country, and there were verbal pledges of co-operation from the upper parts of North Carolina (which is the most dense and respectable body of Presbyterians in the Southern country, that with the blessing of heaven the literary world have been a nursery to the theological department. It would have been as Amherst is to Massachusetts and Danville to Kentucky; that a Theological Seminary without students is a useless thing, and such will a Theological Seminary be without a Literary Institution under Christian management. They have never concealed that they were not pleased with the management of the College of South Carolina which seems to be throwing all the literature of the State into the scale of infidelity. And they had thought that the literary department of the Seminary, with the patronage of the church and such advantages in point of location, would prove an honorable rival to the College of the State, and finally be the means of correcting the evil complained of in that institution. It was never expected that the State of Georgia or even Charleston, in our own State, would do anything for the literary department of the Seminary, but it was believed that they would endow Theological Professorships. When the literary department of the Seminary was abolished there was a great disappointment felt in the upper country. Public confidence not only in the Synod but also in this Presbytery has been much weakened not to say *destroyed*. The Presbytery expressed themselves thus frankly, but

"Resolved, That this Presbytery do relinquish all right or claim which they may be supposed to have to the location of the present Theological Seminary of the South, and without any reserve whatever, commit it into the hands of the Synod to be located wherever they may judge it most expedient."

Much might be said on the two sides of the question thus set forth. The judgment of the Board and Synod was right.

No theological seminary in this country, where there is no Christian denomination established by civil law, can be supplied with an adequate number of students by any one literary institution. It must draw its students from many. The Theological Seminary at Columbia has had its influence more or less direct in restoring the reign of sound religious views in the college of the State. On the other hand, the felt wants of our religious population have shown themselves in the establishment of Oglethorpe University in Georgia, of the Methodist College at Spartanburg, the Baptist at Greenville, the Associate Reformed at Due West, the Presbyterian at Davidson, N. C., and others later these. Still our American experience is, that the theological school for the theological training of ministers should be separate and independent of the literary and scientific.

The Board of Directors now felt at liberty to compare the advantages afforded by different locations. The trustees of the Mount Zion College, in Winnsboro', made overtures for the location of the seminary there. Athens was proposed by others; but the Board eventually fixed on Columbia as the permanent site of the institution, and the Synod concurred with the recommendations of the Board, December 5, 1829.

At the meeting of the Synod in Savannah in December, 1829, the constitution of the seminary, as revised, was considered, section by section, and adopted, and is printed in connection with the minutes of Synod. Dr. Goulding was removed, with his own consent, to the chair of Ecclesiastical History and Church Polity, and Dr. Moses Waddel was elected Professor of Theology. This appointment he subsequently declined. The salaries of the professors were fixed for the present at \$1,250. Committees were appointed in the several Presbyteries to solicit books for the commencement of a library, and measures were taken for the removal of Dr. Goulding and his little band of students to Columbia. A letter was received at that meeting of the Synod from the Rev. John H. Rice, of Virginia, proposing a union of the Synod with the Synods of North Carolina and Virginia in the support of one Southern theological seminary. In reference to this the Synod resolves "that it is inexpedient for this Synod, according to the suggestions of Dr. Rice, to form a union with the Synods of North Carolina and Virginia in support of the Union Theological Seminary in Virginia."

Of the theological seminaries in the form in which they now exist in this country within the present century, the first was that under Dr. John M. Mason, of the Associate Reformed Church, opened in 1805 in the city of New York; then that of Andover, in 1808; that of New Brunswick, in 1810; that of Princeton, in 1812; that of Auburn, in 1821; that at New Haven, in 1822; that at Bangor, in 1823; that at Union, Va., in 1824; that of Columbia, in 1829 (first opened in Lexington, Georgia, in that year). Some one or two began late in the last century, having but a single professor during their early existance.

Of changes in Presbyterial bounds we have already written. We would merely record the following extracts from the Minutes of the Synod of South Carolina and Georgia at various times:

Augusta, Ga., November 22d, 1824. "Synod proceeded to the consideration of the sixth overture as to the propriety of altering the line of division betwixt the Presbyteries of Hopewell and Georgia, when, on motion, it was resolved that the line of division betwixt these two Presbyteries be altered as follows, viz: Beginning at the southeast corner of Burke County, on the Savannah River, running from thence a westerly course to the Alabama line so as to strike said line at the point where it intersects the line of the Florida territory. Whereupon it was resolved that all the members, together with the licentiates and candidates, who at present belong to the Presbytery of Georgia north of said line, be attached hereafter to the Presbytery of Hopewell."

Augusta, Ga., December 6th, 1830. "The committee on overture No. 3, presented their report, which was accepted, whereupon, resolved, that the dividing line between the Presbyteries of Hopewell and Georgia be so altered as to include the County of Burke within the Presbytery of Hopewell."

There seems to have been some uneasiness or difference as to the right of jurisdiction over the churches of the Southwest. In the minutes of the Assembly of 1822 we find, p. 10, that "Messrs. Henry Reid of South Carolina, Edgar and Campbell, of Tennessee, were appointed a committee to define the boundaries of the Synod of Tennessee," and on p. 13, they reported that they were unable to ascertain the geographical limits of said Synod." They "therefore recommend that the

General Assembly order the Synod of South Carolina and Georgia, and the Synod of Tennessee, each to ascertain the geographical limit of demarkation between said Synods and report the same to the General Assembly next year." In obedience to the order, the Synod of South Carolina and Georgia appointed on the 22d of November Messrs. Barr, Reid and Davis "to ascertain and fix the limits of this Synod, and to report before the close of the present sessions." Their report was considered and approved, and is as follows:

To the General Assembly of the Presbyterian Church;

REVEREND AND MUCH RESPECTED BRETHREN: We perceive from the minutes of your sessions, May last, that the Synod of Tennessee have applied to you to define their bounds, and from the proceedings in the case it appears that they consider the Synod of South Carolina and Georgia as claiming territory which properly belongs to them. We presume that the State of Alabama is the section in dispute. The origin of the late Synod of the Carolinas is well known, and that it was as old as any Synod in the United States, except that of New York and Philadelphia. The Synod of the Carolinas included North and South Carolina and Georgia. The State of Georgia, at that time, included within its chartered limits what is now the State of Alabama.

When the Synod of the Carolinas was divided, the southwestern part of that Synod was constituted "The Synod of South Carolina and Georgia," and, consequently, the limits of this Synod in a southwestern direction were the same with those of the Synod of the Carolinas. The Synod of the Carolinas included the whole of the ancient chartered limits of the State of Georgia; and as Georgia originally included what is now the State of Alabama, therefore, Alabama must be included within the limits of the Synod of South Carolina and Georgia, unless it has been separated by a special act of the General Assembly. But no such act has ever come to our knowledge, nor do we believe that your much respected body would thus, without our knowledge, and contrary to our wishes, deprive us of so large a portion of our territory. But if we were to grant (which we do not) that when the Indian claim was extinguished, Alabama became vacant territory, still, on the ground of preoccupation, it belongs to the Synod of South Carolina and Georgia.

Immediately after the territory began to be settled, the Rev. Messrs. Sloss and Hulbard, and afterwards, Stuart, all of the Presbytery of South Carolina, were sent thither as missionaries. Mr. Sloss became stationary in that region. The Rev. Andrew Brown, of the Presbytery of South Carolina, the Rev. Thomas Newton, of Hopewell Presbytery, and the Rev. John Foster, of the Presbytery of Harmony, emigrated to that country. These were all members of the Synod of South Carolina and Georgia, and it is believed that they were the only ordained Presbyterian clergymen in the State of Alabama.

The interests of religion, and especially of the Presbyterian Church, appeared to require that there should be a Presbytery organized in Alabama. No Synod but that of South Carolina and Georgia had any claim or control over the members then residing in that region; therefore, in the year 1820, with their own consent and by their special

request, were, by the Synod of South Carolina and Georgia, set off from their respective Presbyteries and organized as a new Presbytery, to be known by the name of "The Presbytery of Alabama. A moderator and the time and place were appointed, and they were afterwards to meet on their own adjournments.

From this statement it must appear unequivocally that the State of Alabama, upon the ground both of preoccupancy and territorial limits, belongs to the Synod of South Carolina and Georgia. It is also hoped that the General Assembly, in prescribing the limits of the Synod of Tennessee, will not only confirm to the Synod of South Carolina and Georgia the State of Alabama, but also restore the State of Mississippi, which has been wrested from us.

The Synod of the Carolinas included the States of North and South Carolina and Georgia: and at that time the State of Georgia included what is now the State of Mississippi. The Synod of the Carolinas, believing the Mississippi to be a part of their dominions, and having liberty from the General Assembly to conduct the missionary business within their bounds, did, in the year 1800, send the Rev. James H. Bowman, of the Presbytery of Orange, and the Rev. William Montgomery, of the Presbytery of Hopewell (Georgia), as missionaries to the Natchez. These brethren were accompanied by the Rev. Dr. Hall, the Assembly's missionary. In 1801 or 1802, the Rev. John Mathews, of the Presbytery of Orange, was sent as a missionary to that country; and in 1803, the Rev. Daniel Brown and James Smithe. And thus, by the exertions of the Synod of the Carolinas, churches were first planted in that part now the State of Mississippi. Let it be also remembered that the Synod of Tennessee grew out of the Synod of Kentucky in the year 1817, and the Synod of Kentucky sprang from the Synod of Virginia in the year 1802, which Synod never pretended to claim any part of the State of Georgia.

It is true that some Presbyteries, including what was originally the western part of North Carolina and also part of the State of Virginia, were aided by or severed from the Synod of the Carolinas, and attached to the Synods of Virginia and Kentucky; but these Presbyteries did not extend further south than the boundary line of the State of North Carolina (now Tennessee). None of them included any part of the ancient chartered limits of the State of Georgia. It was, therefore, usurpation in the Synod of Tennessee—or, rather, of Kentucky—to extend their dominion to the State of Mississippi. We, the Synod of South Carolina and Georgia, have, for the sake of peace, suffered this territory to be wrested from us. But when an attempt is made to take away Alabama also, we are constrained to contend for our rights. It may be convenient for the Synod of Tennessee to extend their dominions, as it will give them facility in collecting funds, and enable them to build up their Western Theological Seminary; but we, the Synod of South Carolina and Georgia, are attached to the Theological Seminary at Princeton—a seminary founded on better principles than any other; a seminary that cannot be corrupt until the majority of the General Assembly "depart from the faith once delivered to the saints." We are now pledged for the endowment of a professorship in this seminary; and as soon as this is effected our Presbyteries wish also to endow scholarships. And if our bounds be thus circumscribed, our hands will be weakened, and the Theological Seminary at Princeton eventually injured.

We have now before us a communication from the Presbytery of

Alabama, in which they remonstrate against being separated from us and attached to the Synod of Tennessee; and also express their attachment to the Seminary at Princeton, and their inclination to support it in preference to the Western Theological Seminary. Should the General Assembly deem it inexpedient at this time to restore to the Synod of South Carolina and Georgia, the State of Mississippi, we hope that Alabama will not be torn from us—contrary to our wishes, contrary to the wishes of the Presbytery in that region, contrary to the peace and harmony of the churches, and contrary to the interests of the Theological Seminary at Princeton.

That the great Head of the Church may preside over you in all your deliberations, and direct you into such measures as shall promote His glory and the good of the Church, is the prayer of

Your brethren in the Gospel,

HUGH DICKSON, *Moderator*.

RICHARD B. CATER, *Clerk pro tem*.

It is ordered that the Clerk *pro tempore* transcribe the above report, and forward a copy of it, with the Moderator's and Clerk's signatures, to the Moderator of the General Assembly at their next regular meeting.

The records touching this subject in the Minutes of the Assembly of 1823 are as follows: "A petition from the Synod of South Carolina and Georgia, requesting that the Presbytery of Alabama should be put under their care, instead of being attached to the Synod of Tennessee, was overturned, and being read, was committed to Drs. Richards and Cathcart, Messrs. Reuben Smith, Keep and Hodge." [Minutes, Vol. V, p. 115.]

This committee reported, and their report being read, was adopted, and is as follows, viz: That the request of said Synod, so far as it relates to the Presbytery of Alabama, viz: that said Presbytery be considered as being within their bounds, is reasonable, and they recommend that it be granted accordingly. With respect to another suggestion contained in said application, to wit, that the Presbytery of Mississippi, now in connection with the Synod of Tennessee, should be transferred to the Synod of South Carolina and Georgia, the committee have not felt themselves possessed of sufficient information at present to form a decision. They feel it a duty, nevertheless, to say that, from the representations made to the committee from a member of each of these Synods, they anticipate that the time is not distant, when a new Synod will be regularly formed in this region, including both the Presbyteries in question." [Minutes, Vol. V, p. 119.]

The Synod doubtless felt almost a maternal affection for

those Churches and Presbyteries for which she had labored, and in the midst of which so many who had gone forth from her midst then resided. But in a growing country and an extending church, the general and local prosperity requires these repeated divisions.

In December, 1828, the Presbytery of South Alabama was divided at its own request. A new Presbytery was formed, to be called the Presbytery of Tombeckbee, including all that territory north of the Sipsey River and embracing also the Choctaw and Chickasaw Nations. The Presbytery was directed to hold its first meeting at Mayhew, in Choctaw Nation, on the Friday before the first Sabbath in June, 1829, and the Rev. Alfred Wright was to open the meeting with a sermon.

The Synod seemed to keep an ear open to the necessities of distant churches that looked to it for counsel or aid. November 8, 1821, "A communication from the agent and trustees of the Presbyterian Church in New Orleans was read, and the Rev. Messrs. Beman and Davies were appointed a committee to address a letter to that church expressive of the views and feelings of this Synod on the subject to which their communication relates." [Minutes, p. 74.]

Revivals are noted as having existed in various churches in Athens and vicinity in 1826 in which the College shared, at Washington, Ga.; in 1829, in the Presbytery of South Carolina, the churches in Laurens, Anderson and Spartanburg Districts, and one in Abbeville; in the Presbytery of Harmony the churches of Indian Town, Midway, Brewington, Williamsburg, Hopewell, Concord and Salem, were remarkably blessed, between six and seven hundred souls were judged to have been born into the kingdom; in the Presbytery of Hopewell, the Counties of Green, Jackson, Hall, Gwinnett, Franklin and DeKalb received precious tokens of the divine favor. In Bethel Presbytery the churches of Bethesda, Bethel, Beersheba, Bullock's Creek, Salem and Shiloh, and many other churches in the bounds of Synod enjoyed in no common degree the presence of the Divine Spirit. [Narrative of 1829 in Minutes of Synod.]

The *Southern Christian Intelligencer* issued in Charleston from March 19th, 1819, to December 29th, 1821, issued under the Superintendence of ministers of different denominations ceased as an organ of communication with the church.

There was a publication issued at Monnt Zion, Georgia, by the Rev. Benjamin Gildersleeve as early as 1820. [See *Christian Intelligencer*, Vol. 11, p. 50.] The *Charleston Observer*, by the same indefatigable and able editor was first issued in January, 1827, and has been of great service to the Church.

The wide territorial extent of the Presbytery of Harmony for thirteen years previous to the creation of the Presbytery of Georgia may be illustrated by the places of its meetings.

First Session in the First Presbyterian Church, Charleston, March 7th, 1810.

Second Session in St. Paul's Church, Augusta, September 27th, 1810, which failed for want of a quorum. Another meeting was called by the Moderator in conformity with a resolution of the General Assembly in 1796, which was opened in St. Paul's Church, Augusta, by the Moderator, Dr. Flinn, on January 11th, 1811.

Third Sessions, Charleston, April 4th, 1811, Second Presbyterian Church.

Fourth Sessions, December 20th, 30th, 1811, met in the city of Savannah.

Fifth Sessions, Columbia, April 9th and 13th, 1812.

Sixth Sessions, Presbyterian Church, Augusta, November 12, 16.

Seventh Sessions, Church of Bethesda, Camden, April 8th, 10th, 1813.

Eighth Sessions, Augusta, October 28th, 1813.

Ninth Sessions, Charleston, April 14th, 1814, met in the First Presbyterian Church, by invitation of the Session.

Tenth Sessions, Columbia, October 27th, 1814.

Eleventh Sessions, Church of Bethel, Williamsburg.

The following statistical tables are the best which our means enable us to furnish for this decade :

SUMMARY FOR 1820.

	<i>Ministers.</i>	<i>Licen'tes.</i>	<i>Churches.</i>	<i>Communi- cants</i>
Presbytery of South Carolina	13	6	29	797
Harmony	15	5	22	445
Hopewell	7	1	16	340
	35	12	67	1,582

SUMMARY FOR 1829.

	<i>Ministers.</i>	<i>Licen'tes.</i>	<i>Churches.</i>	<i>Communi- cants.</i>
South Carolina.....	11	3	32	2,208
Bethel.....	7	1	17	1,731
Harmony	15	2	21	1,185
Hopewell	20	4	46	2,020
Chaston Union.....	12	1	5	669*
Georgia.....	8	...	7	747
	73	11	128	8,560 †

CHAPTER VI.

APPENDIX TO THE THIRD DECADE.

1820-1830.

The following HISTORY OF THE INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA, originally published at a later date in the "Southern Presbyterian," is appended to this decade to which it really belongs :

PONTOTOC, MISSISSIPPI, June 17, 1861.

DEAR BROTHER: It is with some reluctance I undertake to comply with your request, and thus redeem a promise made you some time since. Having no records to guide me, I must rely entirely upon memory, which, at this distance of time, may sometimes be at fault, especially in reference to dates. As to the general facts, I shall aim at accuracy and fidelity. Could I see you at your own home or at mine, it would give me great pleasure to sit down and talk over the incidents of our long journey, as exploring agents for the Missionary Society of the Synod of South Carolina and Georgia. Furnished with documents from the War Department, among which was a letter of introduction from Mr. Calhoun, then Secretary of War, to the agents of the different tribes we might visit, we set out early in May, 1820. The Rev. John, Brown, D. D., of Monticello, Georgia, being secretary for foreign correspondence, we were directed to him for instructions as to our future progress. From him we learned that Gen. Mitchell, agent for the Creeks, was then at his farm, six miles below Milledgeville. It was, of course, our duty to visit him, and in the interview he informed us that a general council of chiefs and head men would convene at the Coweta

* In three Churches.

† If the membership of the Congregationalist and Independent Churches that have acted with us during this decade be enumerated, his total would have been increased to over 10,000.

Town-house in eight or ten days, and advised us to attend it. At the proper time we set out, and crossing the Oakmulgee, I think at Scott's Ferry, Flint river, at Marshall's shoals, and the Chattahoochee, just below the falls, where the city of Columbus now stands, we arrived at Gen. McIntosh's late in the evening, where we found a considerable company of Indians assembled. Next morning early we reached the council ground, where, for the first time in our lives, we saw a large Indian encampment. All things being in readiness, the ceremony of opening the council was commenced. And, brother H., do you recollect the disgusting scene we then witnessed? An Indian was seen slipping in, as if by stealth, with a large hand-gourd filled with tea, made of Yopon leaves, to which they attached a superstitious efficacy, believing that it enlightened their minds and led them to correct decisions on any subject that might come before them. As the sequel shows, it failed for once. This was handed first to the Little Prince and Big Warrior, principal chiefs, and then, in quick succession, to all composing the council. No sooner was the potion swallowed than it became necessary to prepare for its ejection. The scene that followed can better be imagined than described. I have never yet known whether the dose actually produced nausea, or whether the whole thing was mechanical. I suspect the latter. The ceremony over, we were ushered into the presence of their majesties, and, seated on a low wooden bench at their feet, we delivered our message, read to them Dr. Brown's kind and fatherly address, and in behalf of those who sent us proposed to send men into their country, who, in addition to preaching the Gospel to them, would establish schools for the education of their children without cost to them. To all this they listened attentively, but after a short consultation they rejected our proposition. It was a part of our plan to teach their children agriculture and the various arts of domestic life, believing that they never could be civilized without this. It was, moreover, required by the War Department, before we could receive any part of the fund appropriated by Congress for the civilization of the Indians, in 1819. To this they objected, saying if they wanted their children to work they could teach them themselves.

Our instructions did not allow us to establish schools on any other terms. We therefore set our faces for the distant West, and passing through the new settlements of Alabama, by way of Fort Jackson, Falls of Cahawba, Tuscaloosa, and the little villages of Columbus, Mississippi, and Cotton-Gin Port, we crossed the Tombecbee River, and entered the Chicasaw Nation, forty-one years ago this day, and soon found ourselves at the hospitable mansion of old Levi Colbert, the great man of his tribe. This was Friday evening. We soon learned that a great ball play was to come off on the following Monday, at George Colbert's, some twenty-five miles distant, and that a large company was going up the next day. Thus Providence seemed to prosper our way.

There being a very large collection of Indians from all parts of the nation, we had no difficulty in securing the attendance of the chiefs in council at an early day. Accordingly, we met them at the house of Major James Colbert, the following Wednesday, being the 22d day of the month. You remember their young king was conducted to the chair of State that day, for the first time, as king of the Chickasaw nation. He was an ordinary Indian, and never opened his mouth during the council. They very readily acceded to the terms upon which we proposed to establish schools among them; and, that there might

be no misunderstanding in future, we drew up a number of articles, which were signed by the contracting parties, and deposited with the United States agent, and for aught I know they may now be in the archives of that old, dilapidated Government. Having secured the first great object of our mission, our next business was to explore the country, for the purpose of selecting a suitable location for a missionary establishment. And that we might profit by the experience of others, we visited Elliott, in the Choctaw nation, where a school was in successful operation, under the superintendence of the veteran and apostolic missionary, the Rev. Cyrus Kingsbury, D. D. Leaving this place we de-ired to visit Mayhew, where a large station was afterwards built up, but missed our way, traveled until a late hour at night and finding no house, lay down on the bank of a creek without our supper and slept till morning. In a few miles we came to the house of a white man with a Choctaw family, where we breakfasted, with a pretty good relish, on barbecued beef without salt. We were still in the Choctaw nation, but soon crossed the line into Chickasaw territory, and made our way back to Levi Colbert's. It was not long before we found there was a frolic on hand. Parties began to assemble, dressed out in their best, and instead of an Indian dance, such as I have witnessed many a time since, it turned out a regular ball, conducted with great propriety, and attended by the elite of the nation. Our host was a little embarrassed by our presence, apologized as best he could, and expressed the hope that we would not be displeased. Having relieved his mind on this subject, we spread our blankets in the piazza and slept while they danced. Next day we returned to Tockshish, the name of Major James Colbert's place, where we met the Indians in council and in a few days selected a site for a missionary station, six miles southeast of this.

I may as well say here, that when I returned the next winter I was advised by Major Colbert and others to a different location, and accordingly I settled two miles southwest of Tockshish, and built up Monroe. We were now ready to set out on our return home, and passing by Tusculumbia and Huntsville, Alabama, Brainerd, Spring Place and Saloney, missionary stations in the Cherokee nation, we reached our friends in South Carolina early in August.

And now, upon a review of the whole, I feel like erecting an Ebenezer of praise, saying, "Hitherto hath the Lord helped me." "Having obtained help of God, I continue until this day." "What shall I render unto the Lord for all His benefits to me?"

Yours, truly,

T. C. STUART.

(For the Southern Presbyterian)

INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.

LETTER II.

PONTOTOC, (Miss.) June 24, 1861.

Dear Brother :—The Synod of South Carolina and Georgia met at Upper Long Cane Church in the fall of 1820. Rev. Francis Cummins D. D., Moderator. Having been accepted by the Synod as their first missionary to the Chickasaws, all the necessary arrangements were

made for sending me out immediately. Two families were employed as assistants and the Presbytery of South Carolina appointed a meeting at old Pendleton Courthouse for my ordination on the 19th of December. We were detained a few days by heavy rains and high waters, but finally set out and after a tedious journey of five weeks and five days, arrived at Monroe the 31st day of January, 1821. On this day the first tree was felled and a commencement made in the work of the Chickasaw Mission. The first two years were principally spent in clearing out a farm and putting up the necessary buildings for a large boarding school. In the meantime I was joined by Hamilton V. Turner, carpenter, and James Wilson, farmer, with their families, from Abbeville, and Rev. Hugh Wilson and wife, from North Carolina, and Rev. William C. Blair, from Ohio. In the spring of 1822, I opened a school for the benefit of those living in the neighborhood being not yet prepared to take in boarders. Before opening the school I visited a widow woman living within a mile of the station, who had a son and daughter of suitable age to attend, and asked her to send them. She replied she was poor and had no suitable clothes to give them. Having brought a small supply with me I told her I would furnish them. Her next difficulty was she had nothing they could take with them for dinner. This I removed by proposing to give them their dinner. They accordingly came and it was not long before they made it convenient to be over for breakfast too. I may as well say in this connection these children were afterwards called Wm. H. Barr and Mary Leslie. The former named and supported by a society of ladies in Columbia; the latter on account of personal attachments by some one of the mission family. They, together with their mother, became decidedly pious, united with the church, lived consistent lives and have all, long since, gone to their reward. I shall have occasion to speak of another member of this family before I close these sketches.

Early in the spring of 1823 the school was opened with fifty scholars, most of whom were boarded in the family. The chief of our district, Captain Samuel Sealey, attended and made a speech on the occasion. He brought a son who was afterwards named T. Charleton Henry. From this time until the Chickasaws ceded away their country in 1834, and agreed to remove to their distant home in the West, the school was kept up, with some interruptions, under the trials and difficulties that always attend a similar enterprise amongst an unenlightened and uncivilized people. In this same year Brother Wilson established a school two miles north of Monroe and near to Tockshish, which was continued until the Indians left for their Western home in 1837 and 1838. In 1824 the Chiefs in council appropriated \$5000 to establish two more schools, and \$2,500 per annum for their support.

One of these was erected on Pigeon Roost Creek near to Holly Springs and called Martyn; the other on Tennessee River in the limits of Alabama, and called Caney Creek. Brother Blair was sent to the former and Brother Wilson to the latter. Brother James Holmes, of Carlisle, Pa., having joined us this year, was sent to Tockshish. We have now four schools in successful operation, containing one hundred and twenty pupils of both sexes. The school at Monroe was conducted on the Lancasterian plan, which succeeded well. It is not possible at this late period to say how many were educated throughout the nation. The number who obtained anything like a good English education was comparatively small. Having learned to read and write, many of them left school, supposing they had finished their education. Moreover, the

regulations of the school and the requirements of the station imposed such a restraint on their former roving habits that many of them ran off and never returned. This was often a matter of deep regret and a cause of great annoyance to us ; but it was one of those discouragements with which missionaries amongst an ignorant and heathen people have always had to contend. In 1826 these schools and stations were all transferred to the American Board of Commissioners for Foreign Missions. To this we did not object because it brought us into more immediate contact with the missionaries among the Choctaws, to whom we were much attached and with whom we had much intercourse for years past.

By reference to the session book of Monroe Church, I find the following entry on the first page : " The Rev. Hugh Dickson, of the Presbytery of South Carolina, having been commissioned by the Missionary Society of the Synod of South Carolina and Georgia, to visit Monroe for the purpose of examining into the state and prospects of the mission, arrived on the 29th of May, 1823. The mission family, having a desire to be united in a church capacity that they may regularly enjoy the privilege of the sealing ordinance of the gospel, expressed the same to Mr Dickson. Accordingly, on the 7th of June, a church was organized, consisting of seven members. At this time a black woman, the first fruit of the Chickasaw Mission, was received on a profession of her faith. Being a native of the country, she spoke the Chickasaw language fluently ; and having the confidence of the Indians, I employed her as my interpreter, for several years, in preaching the gospel to them. On the 4th of December, 1824, the first Indian woman was admitted to the communion of the Church. At every subsequent communion meeting for several years, one or more was added to our number." September 9th, 1827, I find the following record : " The Lord having visited our church the past summer with a time of refreshing, having, as we hope, lovingly renewed a number within our bounds, it was thought expedient to have a meeting of the Church session before the time to which stood adjourned. Session therefore met, and having implored the presence and blessing of God, proceeded to examine the following persons." Here follows the names of five persons, the first of whom was a native young man, who had been a scholar in the school, and who, on the 5th of April, 1834, was elected and ordained a ruling elder in the Church. Comparatively few of our scholars embraced religion and united with our Church. In after years a good many joined the Methodist Church. In the fall of 1830 the Monroe Church numbered one hundred members, including ten at Martyn's. Of these about one-half were natives, a few whites, and the balance blacks, of whom there was a considerable number in the neighborhood of the station. These generally spoke the Indian language ; and being on an equality with their owners, and having more intercourse with them than is usual among white people, through their instrumentality a knowledge of the gospel was extended among the Indians. The change, too, in their deportment had a tendency to convince them of the reality and excellence of religion, and to eradicate their prejudices against it. In the *Missionary Herald* for March, 1831, I find the following editorial remarks : " At page 45 of the last number, it was mentioned that Mr. Blair had requested to be discharged from missionary labors, and was about to leave Martyn. Mr. Holmes, who has heretofore resided at Cockshish, has been directed to take the place of Mr. Blair. On leaving the place of his former labors, he makes the following remarks

respecting the reasons for his removing to Martyn, rather than Mr. Stuart: "Here about ninety commune on sacramental occasions, and at Martyn only ten—here near two hundred compose the congregation on the Sabbath, and frequently the assembly is so large that we have to preach in the open air, whilst at Martyn fifty is the largest number of hearers. This now has assumed the aspect of a Christian settlement, and the Lord appears to prosper everything undertaken for His glory. In our humble house of worship we are often cheered with the reflection that this and that man were born here." I shall resume this subject in my next. For the present, adieu!

T. C. STUART.

(For the Southern Presbyterian.)

INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.

LETTER III.

PONTOTOC, Miss., July 1, 1861.

DEAR BROTHER: In my last, I referred to a revival of religion in our Church and congregation, which commenced in the spring of 1827. It is proper I should say, the Rev. Cyrus Byington, of the Choctaw Mission, was the honored instrument in the hand of God of this good work. At that time a revival was in progress at Mayhew, Bro. Byington, being much revived himself, and his heart warm in the cause, visited our station, and labored sometime among our people. I have a distinct recollection of the time and the circumstances, of the first favorable indications. He preached at Monroe in the forenoon to a large congregation, when it was evident the Spirit of God moved upon the hearts of the people. In the afternoon he preached at the house of a widow woman, six miles north, where deep and lasting impressions were made, and it became manifest God was in our midst. Under the ordinary means of grace, the good work continued between two and three years. So far from adopting any measures calculated to produce excitement, we were careful to keep it down. Our people needed instruction in the first principles of religion, and for this purpose we appointed inquiry meetings every Saturday night, which were well attended. Frequently between twenty and thirty were present, and some from a distance of ten and twelve miles. In these services Brother Holmes rendered very essential aid. As the fruit of this gracious visitation, a goodly number of precious souls were brought into the kingdom of Christ, some of whom are yet living and walking in the good way; some have died in faith and gone to their reward; and some, we fear, have drawn back unto perdition. There were some distressing cases of apostacy.

I have in my mind one case of a more singular and unaccountable character than any I have ever known. This was the first subject of the revival, a white man, with an Indian family, living about half-way between Tockshish and Monroe, who had been notorious for intemperance and profanity. By referring to the session book, I find he was admitted to the Church on the 23d of June, 1827. His evidences of a change of heart were better than usual, and his piety was of no ordinary character. He became a praying man, worshipped God regularly

his family and in secret, was always present at our public services, unless providentially hindered, and led in prayer in a devout and edifying manner, whenever called on in our prayer-meetings. He was considered a miracle of grace and a model of piety. No one doubted his religion. But alas! for poor human nature! this man fell. It has been said that the great adversary has a lien on old drunkards. This seemed to be true in his case, for during the whole of his subsequent life he frequently fell into his easily besetting sin. As early as October 10, 1827, he was cited to appear before the session for the crime of intemperance. He manifested so much sorrow of heart and such deep contrition that we felt constrained to make the following entry: Hoping that he has been enabled to repent of his fall with deep conviction of soul, and that he has obtained forgiveness from God, we feel our duty and our privilege to recognize him as a disciple of Jesus Christ, and therefore ought not to be excluded from the privileges of his Church." For a long series of years he lived a consistent life, and our hopes of him were greatly strengthened, but after the treaty of 1834, when the whites began to come in in great numbers and the country was flooded with whiskey, he could not resist the temptation, and again fell into his old habits of intemperance and profanity. In this he continued until he removed to the West in 1837, but again reformed and joined the Methodist Church. Finally, in the summer of 1837, while I resided at Fort Smith, Arkansas, he died alone, after a long spell of hard drinking, and what may now be his destiny is known only to God. This instance of apostacy has puzzled and distressed me more than any that ever came under my observation. Our Methodist brethren, I know, could dispose of the case without difficulty—he fell from grace and was lost. That he is lost I very much fear, but that he fell from grace I never shall believe. In the language of Doctor Alexander, "there are few truths of which I have a more unwavering conviction, than that the sheep of Christ, for whom He laid down His life, shall never perish." "Let him that *thinketh* he standeth take heed lest he fall."

The introduction of ardent spirits in great quantities proved very disastrous to the spiritual interests of many of our Church members, especially the natives, whose fondness for the article is proverbial all over the world. During a residence of seventeen years among them, I knew but one man who would neither drink whiskey nor smoke the pipe. It is cause of thankfulness that so many did stand firm in the midst of temptation and in the face of much opposition. On the 16th of September, 1837, twenty-five received letters of dismission as members in good standing. Many went away without letters who were entitled to them.

As to what the Chickasaw Mission accomplished, this cannot be known until the judgment day. I often feel ashamed and deeply humbled that so little was accomplished. Had I been faithful, and active, and zealous, doubtless much more might have been done; yet would be wrong not to render thanks to God that he was pleased to give any degree of success to the means employed. A large number of youth of both sexes were educated; much useful instruction was communicated; and a foundation laid for a degree of civilization and refinement which never could have been attained without it. In my next I shall speak of their present condition in the West, which will exhibit the improvements they have made in the various arts of civilized life. But to form a correct estimate of what has been effected, we

must solve the mathematical problem, "what shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" We must calculate the value of one immortal soul, "the redemption of which is precious, and it ceaseth forever." It would be great arrogance and presumption in me to attempt to state the number who may have been redeemed from heathenism, and savingly enlightened by the Spirit of God; but that a goodly number have been saved through the preaching of the Gospel, and are now among the redeemed in heaven, I never shall doubt. Add to this, the amount of good effected through their instrumentality. The Gospel, the Saviour tells us, "is like leaven which a woman took and hid in three measures of meal till the whole was leavened." This leaven is still at work. Some years since, I visited the Chickasaws in their new home, and found a few of my old church members still living, and walking by faith. Who can estimate the benefits resulting from their consistent lives during a period of more than twenty years? Their influence will extend to the end of time. The Chickasaw Mission cost, in round numbers, twenty thousand dollars, besides a number of years of hard, gratuitous labor on the part of those engaged in it. I will venture to say that neither we, who bore the burden and heat of the day, nor the Christian community who kindly supported us, now regret the expenditure. If I may be allowed to express my own feelings, I would render thanks to God, that He counted me worthy to be employed in such a blessed work. And I am confident no friend of the Redeemer will ever regret, either in time or in eternity, any sacrifices made for the promotion of His glory. Every Christian, both in South Carolina and in Georgia, who contributed to the support of this mission, was instrumental in bringing about the results, whatever they may be. And how transporting the thought of meeting those in the bright world above, who were brought there through our instrumentality. Let Christians, then, of every name, be stimulated and encouraged to go forward in this good work. Let them contribute of their means according as God hath prospered them, and they will not fail to receive their reward.

Fraternally, yours,

T. C. STUART.

(*For The Southern Presbyterian.*)

INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.

LETTER IV.

PONTOTOC, MISS., July 8, 1861.

DEAR BROTHER: In my last I incidentally referred to a visit to the Chickasaws. That visit was made in the summer of 1856, my daughter accompanying me. I shall always regret I did not go a few years sooner. I should then have found many of my old neighbors, and friends, and church-members who had been called away. In the journey through the Choctaw Nation, we passed the lonely grave of William H. Barr's mother. She was baptized by the name of Catharine, and ever afterwards was called aunt Kitty. Her Indian name signified "There is none such," and this seemed to be prophetic of her real character after she became a Christian. She spent much of her time in my family, and I will say I never knew a more devoted Christian. She spoke no

English, and understood but little. Having a few elementary books in the Indian language, prepared by the Choctaw missionaries, I taught her to read. She took great delight in reading the Scriptures, although she could have access to only a small portion of them which had been translated into her own language. Her only daughter died in the neighborhood of Fort Smith, leaving a family of small children. Contrary to the remonstrances of her friends, she set out to visit these children, that she might take them to her own home; accompanied by a little grandson. On the way she took sick at a Choctaw cabin, lay about two weeks, and yielded up her spirit, I doubt not into the hands of her Redeemer, and I love to think of her now as a happy soul in the kingdom of eternal glory. Her daughter was hopefully pious. But the member of her family to whom I referred in my first letter, is a son who is yet living. His name is James Gamble—named and supported, I think, by a society of ladies in Rocky-River congregation. He was educated in part at Monroe, and finished his education at Mesopotamia, Alabama. He is now decidedly the great man of his nation—is a senator in their legislature—is national interpreter and translator, and is their commissioner to Washington city to transact their business with the Federal Government. He writes a fair hand, a sensible, business-like letter. The only ornaments I have on my parlor mantel are his likeness and one of John C. Calhoun. In short, he is to-day a standing refutation of the oft-repeated slander that an Indian cannot be civilized. He lacks but the one thing needful to make him everything I could wish. And I believe it is not saying too much to affirm that if the Chickasaw Mission had accomplished nothing more than the salvation of aunt Kitty's family, it was labor, and time, and money well spent. Her oldest son never heard the Gospel. Soon after my arrival at Monroe, I had occasion one morning early to go to the agency on business. On the way I was startled by a sudden outcry and bitter lamentation near my path. I turned aside and on going to the spot found a group of mourners standing around his lifeless corpse. He had been thrown from his horse the night before, probably in a state of intoxication, and suddenly killed. She never mentioned his name or referred to him in any way, it being contrary to their custom ever to speak of the dead.

Although it is a subject of regret that I did not visit them sooner, yet I shall always be thankful that it was so ordered in the good providence of God that I could visit them at the time I did. It was, on many accounts, an exceedingly pleasant visit, yet not unmingled with some sad reflections. Many with whom I had taken sweet counsel in years long since passed away, and with whom I had gone to the house of God, were no more among the living. Some to whom I had often preached the Gospel, whom I have warned to flee from the wrath to come, and exhorted to make their peace with God, were still living in sin, and some of this class had gone to their last account without giving any evidence of repentance. A few only of my old church members were still lingering about these mortal shores, and, to my great comfort, were maintaining a godly walk and conversation, giving good evidence of being decided followers of the Saviour.

I spent just one month in the country, and travelled extensively among the people. I found them contented and happy. For several years after they emigrated they were very much dissatisfied. Sicknes prevailed among them and many of their old people died. Although the latitude is about the same as this country, yet they think the cli-

mate is a good deal colder, and they are sometimes visited with those "northerns" which are such a terror to the Texans. Perhaps the openness of their country, the proximity of the mountains, and the superabundance of rocks, may have some influence on the climate.

I was delighted at the advances made in civilization which were everyway apparent. There being very little game in the country, they have abandoned the chase, and now rely on the cultivation of the soil and the raising of stock for a subsistence. They build good houses of hewed logs, and having a great abundance of the very best stone for building purposes, it is a rare thing to see a dwelling without a good stone chimney. There is an appearance of comfort and thrift not common among Indians. They have abolished the office of chiefs and councils for the government of the people, and have organized a regular State Government, with a written constitution, after the model of our sovereign States. It was my good fortune to be present at the meeting of their first legislature, and the election and inauguration of their first governor. There being three candidates before the people, and no one receiving a constitutional majority, the election devolved upon the legislature. In all their elections they vote *viva voce*, each one calling out his favorite candidate. There were but thirty votes cast, the legislature consisting of twelve senators and eighteen representatives. Of these Harris, the successful candidate, received seventeen votes. He and six of the Senators were educated at Monroe, the speaker of the house was educated at Martyn, and one who bears the revered name of Archibald Alexander, was educated at Caney Creek. The business of both houses and all the speeches were in the native language. But little was done during the few first days of the session; the various committees being out preparing business for future action. In taking the vote of any bill brought before them, the members are required to hold up their right hands. Their pay is three dollars a day; governor's salary \$750 per annum; attorney-general, \$600; Judges of the Supreme Court, \$600; Circuit Courts, \$400. Their government is supported by the interest of their money in the hands of the Federal Government. But the Government at Washington refused to pay the instalment that fell due last winter, alleging as a reason, that they might employ it against them. His fears were not unfounded, as appears by the proclamation of Gov. Harris, which I send you

For many years the Chickasaws formed an integral part of the Choctaw nation. With this arrangement they were always dissatisfied, and in 1855 they effected a separation. I have now before me a treaty, "made and concluded in the city of Washington, on the 22d day of June, 1855, by commissioners of the high contracting parties, by which a district for the Chickasaws is established, bounded as follows." By the eighth article of this treaty the Chickasaws agreed to pay the Choctaws for the privilege of governing themselves in their own way, "in such manner as their national council shall direct, out of the national funds of the Chickasaws, held in trust by the United States, the sum of \$150,000."

At the same time the United States leased for an indefinite term of years "all that portion of their common territory west of the 98th degree of west longitude for which they agreed to pay the Choctaws \$600,000 and the Chickasaws \$200,000." In the end the Chickasaws were gainers to the amount of \$50,000 by the arrangement.

I may mention as another evidence of their improvement, the change

in their dress. They have almost universally laid aside the Indian costume, and assumed, at least in part, the white man's dress. Among the largest number collected on the occasion, I saw but two clad in the old Indian style. These are called subbees, in a way of derision, just as a certain class amongst us are called "old fogies."

Being about to take my leave, the Senate suspended business and asked me "to make them a talk." With James Gamble for interpreter, I gave them a few words of parting advice and left them, probably to see them no more upon earth.

Yours, &c.

T. C. STUART.

For the Southern Presbyterian.

INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.

LETTER V.

PONTOTOC, MISSISSIPPI, July 15, 1861.

Dear Brother :—I have felt for a while past that I have a little too much to do. I am one of several agents appointed for the county to solicit subscriptions to the Confederate loan.

Could I recall twenty years of my life, I would certainly be in camp, prepared to defend my country's rights with my blood. But this is impossible, and the only method by which I can serve her is by personal exertions and contributions to support the war in which she is engaged and in which I have an abiding confidence she will be victorious. I find the labor of preparing these sketches a little more than I anticipated. I have a great reluctance both to the physical and mental operation they require. I may find it necessary to avail myself of the privilege you allow me in your last letter: "Rest awhile and try it again."

Although in my last I took leave of the Chickasaw legislature, I wish now to return to Tishomingo city, the seat of government. This was the name of a venerable old chief who was present at our council in 1820, and signed our articles of agreement. His office was that of chief speaker, and his name signifies "king's servant." It was well for the Chickasaws to cherish and perpetuate his memory by giving his name to the capital of their new government.

The Chickasaws now number about six thousand souls, showing a great increase since I came amongst them. The annuity that was paid them in the early part of 1821 had been due since 1819. In the enumeration none were counted but those who were then living, and the number was 3,447. The amount paid them was \$35,000 annually. This was in consideration of lands ceded to the United States in 1816 and 1818, amounting to \$32,000 per annum, for twenty years, to which was added an annuity in perpetuity (or in the Indian dialect "as long as grass grows and water runs") of \$3,000 fixed upon them by General Washington. I have a copy of all the treaties ever made with the Chickasaws except the last. The first was "concluded at Hopewell, Keowee, on the 10th January, 1786, between Benj. Hawkins, Andrew Pickens and Jos. Martin, Commissioners Plenipotentiary of the United States. On the one part, and Piomingo, head warrior and first minister of the Chickasaws; Mingotusbka and Lotopoia, first beloved men, Commis-

sioners Plenipotentiary of all the Chickasaws, of the other part." This was simply a treaty of peace, amity and protection on the part of the United States, and of allegiance on their part. The third article defines the boundaries of their territory, as follows, viz: "Beginning on the ridge that divides the waters running into the Cumberland from those running into the Tennessee river; thence running westerly along the said ridge till it shall strike the Ohio; thence down the Southern banks thereof to the Mississippi; and thence down the same to the Choctaw line." They then owned a country two hundred and fifty miles square. And in addition to this they had ten miles square, on the eastern bank of Savannah river opposite Augusta, which was given them by General Oglethorpe in consideration of services rendered the British Government.* A few families removed and settled on it, and some of their men were with the Americans at the siege of Savannah. When I first came to this country I knew an old woman who was born there. Augusta was then their trading post. I have seen men who made the trip, which required three and four months. Being at war with the Creeks they were obliged to go a great distance round, and cross the Tennessee river twice. Notwithstanding the great distance and the difficulty of access, they exchanged their furs and skins for New England rum, packed it on their ponies and sold it here for five dollars a bottle. Having no currency, they traded altogether in furs, skins and buffalo robes, in which their country abounded, and for which they received two shillings (English currency) per pound.

The next treaty was made in October, 1801, by General Pickens and others, at Chickasaw Bluff, now Memphis, Tennessee, at which time the privilege of opening the Natchez trace was granted, for which the United States paid them seven hundred dollars in goods. This road was for many years a source of great benefit to them, from the number of travelers who thronged it every year.

Yours, as ever,

T. C. STUART.

(For *The Southern Presbyterian*.)

INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.

LETTER VI.

PONTOTOC, MISS., August 31, 1861.

DEAR BROTHER: I have yet said nothing about the arrangements of the Chickasaws for the education of the rising generation. The most intelligent among them have long since been convinced they must become a civilized and enlightened people, and take their place among the family of nations, or become extinct, and hence for years past they have been making laudable exertions to educate their people. On this subject, however, I am not as well informed as Brother Wilson, who has but lately returned from that country, after laboring several years among them, and who, I hope, will relieve me of this task. I can only say, I fear all their educational arrangements will be broken up and their efforts paralyzed by the Lincoln Government, in withholding the funds justly due them for the fine lands they ceded in North Mississippi.

* This accounts for the Indian names which I understand some of the creeks still bear.

Having accomplished the particular object of my visit to the Chickasaws, we took leave of our friends at Boggy depot, and set out on our return home on the 12th day of October. You remember a little child, about four months old, whom we saw wallowing on a bear-skin at the house of Malcolm McGee, in 1820. That child was the mother of the family where we stayed, and, if now living, would be a grand-mother. We were pained to learn that she died in one week after we left her house. On our way we passed Bennington, Goodland, Pineridge, Wheelock, Stockbridge, or Mountain Fork, missionary stations among the Choctaws, spending a night at each place, except Wheelock. Here we had intended spending the Sabbath, but arriving there the middle of the afternoon, and learning that the brethren Byington and Edwards were holding a "big meeting," on Mountain Fork, fourteen miles distant, we pushed on and reached the neighborhood a little after dark. An account of this meeting will no doubt be interesting to you. It was a sort of camp-meeting, held for the benefit of those members who live too inconvenient to attend services regularly at the station. We arrived early in the morning and found them at breakfast. Soon after a horn was sounded, and a congregation, consisting of one hundred and fifty or two hundred persons, assembled for prayer-meeting, in which several members of the Church led in prayer in their own language. An hour and a half was spent in these services, which all seemed to enjoy, when they were dismissed, and after a short interval again assembled for public worship. By this time the congregation was considerably enlarged by arrivals from the surrounding country. The whole scene bore the aspect of a Christian community. Brother Byington preached in the native language, which he speaks fluently. I followed, with the aid of an interpreter, and Brother Edwards closed with a written discourse, both in English and Choctaw. The communion was administered immediately after dinner, followed by another discourse from Brother Edwards. I may mention here, a moveable seat from Brother Byington's little missionary wagon, with a buffalo skin spread over it, served both for pulpit and communion table. The services were closed by the baptism of a number of the children of believers. To me it was an exceedingly interesting and, I trust, profitable day. I was struck with the order and decorum of the worshippers, as well as their patient and respectful attention to the word preached. Although nearly the whole day was spent in religious services, there was no abatement in the interest manifested, nor any languor or weariness observed. Even the little boys and girls set an example worthy of imitation by their white brothers and sisters. By reference to the minutes of the Assembly for 1860, it will be seen that the Mountain Fork Church contains 150 members; and all the Churches in Indian Presbytery, including Wapanucka, contain 1,768. In view of all this, may we not exclaim, "What hath God wrought! He has blessed, in a remarkable manner, the labors of His faithful servants among that people, and given them many souls as seals to their ministry, who shall doubtless be stars in their crown of rejoicing in the day of the Lord Jesus.

Yours,
T. C. STUART.

(For *The Southern Presbyterian.*)

INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA
AND GEORGIA.

LETTER VII.

PONTOTOC, Miss., Sept. 7, 1861.

DEAR BROTHER: In my last I mentioned the name of Malcolm McGee, whom you doubtless recollect as the interpreter in our council with the Indians. He favored our cause on that day, and was ever afterward the fast friend of the Mission. His history being a little remarkable, I shall devote this letter to him. Having no education, and no record of his age, he did not know how old he was. He was born in the city of New York, his father having been killed some months before in the battle of Ticonderoga. While he was quite small, his mother joined a colony formed in New York for the purpose of making a settlement in the territory of Illinois. The party came round by water to New Orleans, and ascending the Mississippi, and some distance up the Ohio, made their first landing on the north bank, at the mouth of a small stream, where they built a fort, called Fort Massac. Not long afterwards an agent of the British Government, by the name of McIntosh, residing in this country, visited the fort on business, and while there prevailed with his mother to bind Malcolm with him until he was 21 years of age, promising on his part to have him taught to read and write, and cipher as far as "the rule of three." In due time he was sent to Mobile, then a small Spanish town, to obtain his education. Being placed in a French family, who made a servant of him instead of sending him to school, he embraced the first opportunity of a company of Chickasaw traders, and returned to the nation. From this time he broke off all connection with McIntosh, and set up for himself. He assumed the Indian costume and conformed to all their customs except their polygamy. By the time he arrived at manhood he had acquired such a correct knowledge of the Indian language that he was made Government Interpreter, which office he held more than forty years. In this capacity he once went with a deputation of Indians to Philadelphia, in General Washington's time, and while the American Congress held its sessions in that city. After the establishment of Washington as the seat of government, he was frequently there; was present when General Washington delivered his Farewell Address, and often referred to it in after life. When he first came into the country, the whole tribe lived in one town for mutual defence and security. This is in the immediate neighborhood of George Colbert's, where we spent our first Sabbath in the Chickasaw nation. I have frequently passed through it. For many years it was called the "Chickasaw old fields." It was several miles in extent. They subsisted almost entirely by the chase. Having no implements of husbandry, they could not cultivate the soil. The first mattock ever brought into the country was given by General Washington to George Colbert, who packed it on his pony a distance of 1,200 miles. There was not a cow belonging to the tribe, and very few hogs or horses. To induce them to scatter out into the surrounding country and turn their attention to agriculture, McIntosh removed and settled at Tockshish, where our council was held. About this time he married the mother of Maj. Jas. Colbert, who lived to a great age, and died in the summer of 1822. After the revolution, the management of the

Indians having passed into the hands of the United States, McGee married an Indian woman and settled in the neighborhood of the Agency, where we first saw him in 1820. In a few years he acquired considerable property. The first slave he owned was purchased from General Jackson in 1792 for four hundred hard dollars. In 1820 he had over thirty, and a large stock of cattle. The first summer after I commenced operations at Monroe, he made the first movement in getting up a subscription of milk cattle for the use of the station; the result of which was eighteen cows and calves, four of which came from his own pen. This gave me such a start that I was never afterwards under the necessity of purchasing any cattle excepting a few for beef. He also gave us a commencement of a stock of sheep. The woman with whom he was living in 1820, and who was mother of the child before referred to, was his second wife. On my return to the nation, in the early part of 1821, she had separated from him, taking the child with her. But after a few years she gave it up, that it might be placed in my family to be educated. Having no family at home, and being much attached to his little daughter, he spent much of his time at the Station. He took a deep interest in the school, and was much pleased with the progress of the children. He was confiding to a fault. Did propriety admit, I could give quite a history of the process by which he was swindled out of all his property by persons professing to be his friends. Soon after my return from Carolina with my family, in the fall of 1830, having been absent a year and a half, recruiting my health, he came to make us a visit, and the pony he rode was the only property he had in the world. He had been induced to remove to Tennessee Valley within the limits of Alabama, and in less than two years came back penniless. I could not do otherwise than offer him a home, which he readily accepted. In a few years his daughter married, very young, after which he lived with his son-in-law until the Indians emigrated west, in 1837. Not being inclined to go with them, he came back to my house. By the treaty of 24th of May, 1834, he was allowed a section of land (640 acres) as a reserve, including the place on which he had formerly lived. This I sold for \$5,000, the interest of which supported him comfortably while he lived. In the winter of 1848 his daughter and son-in-law, being her second husband, made him a visit. And on their return he concluded to accompany them to their distant home in the West, where he died on the fifth day of the following November, being, as I suppose, in the 89th year of his age. While over here in 1856, I visited his lonely grave, not without some melancholy feelings and sad reflections; and but little realizing how soon his daughter was to be laid by his side. He never made a profession of religion. His mind was often deeply exercised on the subject, and he made many efforts to enter into the kingdom in his own strength. I have often found him at prayer in his room, but he was always deficient in a correct sense of the evil of sin, and never would admit the justice of God in his eternal condemnation. He built too much upon his own righteousness. I hold him in grateful remembrance for his interest in the mission, and his unwavering attachment to me individually. Peace be to his memory. Some years after his death, a gentleman in New York city wrote to me for his likeness and a short account of his life, for publication in his "American Biography." How he ever heard of me I know not. I furnished him the history, but have never known what use he made of it. The likeness I could not send, not having any circumstance which I have always very much regretted. I may add,

as an interesting fact, a grandson of his is now in the Confederate army in Virginia. He was sent by his guardians, Governor Harris and James Gamble, into Tennessee to school. There, with about forty of his fellow-students, he volunteered, and may have been in the great battle of Manassas Plains. I have written to the principal of the School, inquiring for him, but have not yet received an answer.

Yours, as ever,
T. C. STUART.

(For *The Southern Presbyterian.*)

INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.

LETTER VIII.

PONTOTOC, Miss., Sept. 16, 1861.

DEAR BROTHER: You wished to know something of the trials and privations of missionary life. These are always greatest in the commencement of the enterprise. To form a settlement in the midst of a heathen people, far removed from civilized and Christian Society, is a work of no small magnitude. In my case there were circumstances which were calculated to increase the difficulties. I was alone, I had no associate with whom I could take counsel, or who could sympathize with me in my trials. I well remember how much I was tried, not only by the indifference, but suspicion of the Indians. They had no confidence in the success of the undertaking, and were not without doubts as to the honesty of my intentions. This feeling was doubtless increased by the failure of a similar enterprise some twenty-five years before. A mission was sent out by a Congregational Association in New York. The superintendent of this mission, the Rev. Mr. Bullen, was esteemed a pious, good man, but the Association was unfortunate in their selection of men to accompany him. Through the misconduct of these the mission was broken up in a few years. Mr. Bullen removed to the neighborhood of Natchez, where he joined our body, and lived and died a useful man. The only visible effect of his labors I ever discovered, was some sort of observance of the Sabbath day. Previous to this, no such day was known. The Indians required their servants to labor every day. Through his exertions a change was effected, but when I came into the country, the negroes employed the day in working for themselves. I ought to say Brother Bullen had no interpreter, and hence his labors were confined principally to the colored population and the few white men among the Indians. It is not irrelevant to notice, that soon after my arrival I learned that there was a hogshhead of Bibles and Testaments lying in an old warehouse at Chickasaw Bluffs, the history of which was lost, but supposed to be designed for Mr. Bullen's mission. Before opening my school I sent for them, but found they were not worth the transportation. The paper, binding and print, were very indifferent, and the books nearly destroyed by worms and moths. There was no document or record by which I could ascertain the point from which they came, or the place of their destination. They were published by "The Philadelphia Bible Society," but I have no recollection of their date, if they had any. But to return from this digression.

In a few years we succeeded in gaining the confidence of the Indians and removing their suspicions, but then another source of trial was their ingratitude. With a very few exceptions, they were universally an ungrateful people. Let me give you one instance. Very soon after I came to Monroe, while I was yet living in a camp, an Indian arrived one morning early, bringing an interpreter with him. He was very much alarmed, and declared unless I could do something for him, he must die, at the same time showing me several severe wounds on his breast and arms, inflicted by his own dog at camp a few nights before. After shooting the dog, he saddled his pony and rode day and night until he reached my camp. Taking it as certain that the dog was mad, and considering his case hopeless, I frankly told him I thought he would die and declined doing anything for him, assigning as a reason the superstition of the Indians that "the white man's physic killed him," and under the operation of the law of retaliation my own life would be endangered. He very earnestly assured me I was in no danger; that the Indians all knew the effect of hydrophobia, and his friends, as well as himself, believed his case a bad one. I then supplied him with a solution of corrosive sublimate and mercurial ointment, giving him instructions how to use them and when to stop. The result was he got well, and I had the credit of curing him; but I never saw him from that day to this. Although we boarded, clothed and educated their children gratuitously, we paid them full value for every article of provisions obtained from them, and when travelling among them, we were always charged for our accommodations.

The want of mail accommodations was a great privation. For many years there had been a regular mail from Nashville to Natchez, passing through the Indian country, but soon after I came it was removed to the Military road, and then our nearest postoffice was Columbus, sixty-five miles distant. The Government agent was authorized to hire an express once a month, and through him we received our mails regularly. In a few years a postoffice was established at Cotton Gin Port, within a day's ride, which was quite an advance in the right direction. It was not long until we had a weekly mail to the agency, when our mail arrangements were considered complete. In this connection let me say the only time during all my missionary life, when my life was in jeopardy, was in a trip to Columbus, after the mail. I reached a creek of some size in the midst of a terrible storm, and found it swimming. Being already thoroughly drenched, I determined to attempt to swim through. There being a raft of timber just below the ford, I went up a few paces and plunged in, aiming to swim diagonally across and would have succeeded but for a pole which was concealed under the water. Striking this about the middle of the stream, the horse turned across and reached the shore at a place where the bank was so high and steep that it was impossible to ascend it. Now was my dilemma, and now for a few moments I seriously believed there was but a step between me and a watery grave. Committing myself into the hands of the Lord, I threw myself into the water and swam back. In a moment after the horse sank, and rising below the log, came out on the same side, and to my great mortification ran off and left me. It was eight miles to the first house, which I finally reached, very much exhausted, but thankful that my life was spared.

Our fare for many years was of the plainest and coarsest kind. We had plenty of the necessaries of life, but few of its comforts. Once for a whole year we had no flour about the place. Coffee could be had only

at the most exorbitant prices. The first I obtained from Mobile cost thirty-five cents a pound by the sack, and the freight to Columbus, by keel boat, was \$5.00. I have paid as high as fifty cents a pound in Cotton Gin Port. Consequently we used but little, taking it but once a day and always mixed with rye. We once had a barrel of parched rye sent to us from Boston, which was considered a great treat. By the way, after a lapse of between thirty-five and forty years I am reduced to the same regimen as a matter of necessity and economy. I console myself that I am better prepared than most others for this self-denial, having had a thorough training for a long course of years during my missionary life. Our table furniture was in good keeping with our fare. Before opening the boarding school, Dr. Henry sent us an ample supply of pewter plates, iron spoons, knives and forks, and various other articles. We sent to Florence, Alabama, a distance of 125 miles, for ten dishes, cups and small pans, from which, with an iron spoon, we took our coffee, milk, soup and tam-ful-lah.* After all, I doubt whether our trials and privations were much greater than those of many who perform long journeys to newly settled countries, that they may improve their worldly circumstances.

In my next I shall speak of the manners, customs, wars, traditions, etc., of the Chickasaws.

Yours, as ever,

T. C. STUART.

BOOK FOURTH.

1830-1840.

CHAPTER I.

THE INDEPENDENT OR CONGREGATIONAL (CIRCULAR) CHURCH IN CHARLESTON, continued to be served by the Rev. Dr. Palmer, as its sole pastor until his feeble health compelled him to resign his pastoral charge and place himself on the foundation for disabled clergymen. The preparation of two public discourses for the pulpit, instead of one, as formerly, devolved upon him, in addition to which, he voluntarily assumed the labor of preaching or lecturing a third time on the Sabbath, as well as every Wednesday evening. These additional services, though not performed in the large place of worship, but in a building of moderate dimensions, contributed, together with other burdens, spontaneously sustained by the pastor, in forming, promoting, patronizing, and attending the various institutions for the spread of the Gospel, which have multiplied during the last twenty years, to exhaust his energies so materially as to

*This is an Indian diet made of small hominy, well boiled, with the addition of a little lye. While new it is sweet, but after fermentation becomes sour, in which state the Indians like it best.

render his absence from his charge for the purpose of recruiting his health, during the latter eight or nine years of his incumbency, of such frequent occurrence as to occasion a decline in the prosperity which marked the affairs of the church as long as his health was comparatively vigorous. After two attempts at resigning his office, which he was induced to recall from the strong reluctance expressed by the congregation at the proposed dissolution of his pastoral connection, he finally believed it a duty he owed to himself and his church to dissolve a union of more than twenty years' standing, and accordingly took an affectionate leave of an affectionate people, in July, 1835, and was succeeded by the Rev. Reuben Post, D. D., pastor of the Presbyterian Church in Washington, District of Columbia, who, having accepted the charge of the church, commenced his labors in February, 1836.

[The Rev. Reuben Post was born in the town of Cornwall, near Middlebury, in the State of Vermont, on the 17th day of January, A. D. 1792. He graduated at Middlebury College, Vermont, in 1814, of which the Rev. Henry Davis, D. D., was then President. He studied divinity at the Theological Seminary, at Princeton, New Jersey, under the Rev. Archibald Alexander, D. D., and the Rev. Samuel Miller, D. D. He was ordained in Washington City, in June or July, 1819, and immediately installed in the Presbyterian Church of that city, where he continued to officiate in the midst of an attached congregation until in February, 1836, he was installed in the Circular Church at Charleston.]

This church and congregation has always been active and energetic in efforts to promote the general good of society and the Church at large. The ladies of the church have been zealously engaged from early times in every good work. Their prayers and their alms have gone up as a memorial before God. Their Thursday morning prayer meetings which were originated in June, 1835, at the house of Mr. Stevens, and have been in existence for almost half a century if still kept up, have been attended with blessed results. And who can tell the blessed results of the Tuesday afternoon meeting originated in 1817 at the house of the Rev. Edward Palmer, and in the school room of Mrs. Palmer. Of their efforts made in advancing the cause of ministerial education by sustaining worthy young men in their studies while preparing for the

work, a more fitting and ample statement may be made in the next decade, if we shall be permitted to pass their labors under review.

The Sabbath-school received a due share of their attention. "Three years before the American Sunday-school Union saw the light, but not before Mission-schools had sprung up in Philadelphia," says the *Southern Presbyterian*, "the South Carolina Sunday-school Union was formed. It was born of the first Sunday-school which sprang up under the auspices of the Circular Church, began its career in the pastor's study on the eastern edge of the city, and was promoted to a carriage house near the First Presbyterian Church."

"THE CONGREGATION OF WAPPETAW, IN THE PARISH OF CHRIST CHURCH."—This church was served probably by Rev. Geo. Reid. He was dismissed from Charleston Union Presbytery November 8, 1831, to the Presbytery of Harmony, but did not send his letter and was not received as a member till the 9th of November, 1832. Rev. James Lewers, a native of Ireland, succeeded him. He was received by the Charleston Union Presbytery as a licentiate of the Presbytery of Northumberland, Pa., on the 4th of April, 1832. Charleston Union Presbytery met at Wappetaw Church on the 20th of April, 1834, when Mr. Lewers was ordained and installed as pastor of that church, Dr. Palmer preaching the ordination sermon from Prov. xi., 30. Mr. Gildersleeve presided, proposed the constitutional questions, offered the ordaining prayer and gave the charge to the pastor, and was followed by Dr. Leland, with a charge to the people. Mr. Lewers was regarded as an able preacher. On the 21st of August, 1837, Mr. Lewers was dismissed to the Presbytery of Harmony, a call having been received from the Williamsburg Church for his pastoral labors. He was succeeded by the Rev. Mr. Dupre, who is said to be a minister of the Methodist Church, and still living in 1876, at McLellandville, "a pure man of whom the world is not worthy, and now, in very old age, loved as a father through that whole country." [Letter of Rev. J. F. Leeper, August 6, 1876.]

Mr. DuPre could only have served the church and congregation as a *supply*, for being of another denomination, neither Presbyterian nor Congregational, the pastoral relation could not have been regularly constituted. Nor does it appear that he was the constant supply of the pulpit, since others, as Dr.

Palmer, frequently ministered to it. But he was responsible that the church should not be closed, nor its regular services be interrupted. Mr. DuPre's ministry, according to the information we have received, continued till 1841 or 1842. It further appears that Mr. James Lewers did not accept the call to the Williamsburg Church, nor present his letter of dismission to Harmony Presbytery, but on the 20th of November, 1839, sought instead, a letter of dismission to the Presbytery of South Carolina where he then was. He was received by this Presbytery from the Presbytery of Charleston Union, and continued a member of the same until October the 8th, 1841, when he was dismissed from the Presbytery of South Carolina to the Presbytery of Newton, New Jersey.

"The Rev. James Lewers was born, says the Rev. Dr. Schenck, "at Castle Blayney, County Monaghan, Ireland, Aug. 30, 1806; was son of William and Susannah (Dixon) Lewers. Received his classical education first in the Academy of Mr. Ryan at Monaghan, and subsequently with a Mr. Rodgers at a classical school in the town of Castle Blayney. Was graduated from Belfast College (then called "Belfast Academical Institution") A. D. 1826. First united on profession with the Presbyterian Church at Frankford, near Castle Blayney when about eighteen years of age. Was licensed by Monaghan Presbytery, Ireland, March, 1827. Came to the United States in his twenty-first year. Married June —, 1849, Miss Jane Runkle Ingham, daughter of Jonathan Ingham, a farmer of Musconetcong Valley, near Asbury, Warren County, N. J. She died at Asbury, N. J., May 20, 1852. His mother also died at Asbury, N. J., and is buried there. He died of inflammation of the bowels; date and place already given. His end was very peaceful and full of expressions of faith and hope in Christ. He wrote much poetry. Several fine specimens are printed in *The Presbyterian*, of Philadelphia. He was an *eloquent* speaker. He left *one child, a daughter*.

THE CONGREGATIONAL CHURCH OF DORCHESTER AND BEECH HILL.—This church called a Rev. Alexander Forster as their pastor, August 28th, 1830. The call was not accepted by him. He had, however, served them for a season, and received a compensation for these services \$250. They next endeavored to secure the services of Rev. John B. Vandyke, who had been received as a member of the Charleston Union Presbytery from the Second Presbytery of New York, as their

pastor, but without success. On the 20th of April they resolved to call Mr. Thomas Davis, but having received no reply from him, they rescinded their call December 5th, 1831. On the 25th of October, 1831, they requested of Mr. Palmer that he would allow the dedication sermon preached by him at Summerville to be printed. The Rev. Arthur Buist served them for six months or more in 1832, retaining, meanwhile, his residence in the city of Charleston. They then sought the services of Rev. Mr. Rogers for the summer. On the 12th of May, 1834, they called I. S. K. Axson, who had been recently licensed by the Charleston Union Presbytery, without any stipulation as to salary. Mr. Axson signified his willingness to accept the call on the 13th of September, and they voted him a salary of \$600, a house at Summerville, the other parsonage, with the use of forty acres of land. On the 16th of July, 1835, Charleston Union Presbytery met at Summerville, was opened with a sermon by Rev. Mr. Gildersleeve, from Eph. 3: 19. Mr. Axson passed the usual trials, and was ordained and set apart to the work of the ministry by the imposition of hands, Rev. B. Gildersleeve preaching the sermon, Rev. J. A. Mitchell, the Moderator, presiding and offering the prayer. A suitable charge was then given to the pastor by Rev. J. F. Lanneau, and by Rev. Edward Palmer to the people. Mr. Axson remained in this pastorate till the spring of 1836, when he removed to Liberty County, Ga. He was dismissed from the Presbytery of Charleston Union to the Presbytery of Georgia, April 4, 1837. June 12, 1836, they invited the Rev. Mr. Rogers for the summer. November 7th of the same year they extended an invitation to the Rev. John A. Mitchell to supply them, and on the 8th of July 1838, they again made arrangements to pay Mr. Rogers for his services for the summer. It seems, therefore, that they had the services only of temporary supplies, after the departure of Dr. Axson till the close of this decade.

STONEY CREEK INDEPENDENT PRESBYTERIAN CHURCH.—In February, 1830, the Rev. Edward Palmer began to preach to this Church once a fortnight, alternating with Walterboro'. In February, 1831, he removed to this Parish (Prince William's), but continued to preach at Walterboro' as before. On the first of November, 1832, he became the regular pastor, giving his whole time to Stoney Creek. From September to December, 1839, he again preached at Walterboro' on alter-

nate Sundays. He continued to serve this Church through the period of which we now write.

BEAUFORT.—We find no references any longer to any organized church, either Presbyterian or Congregational, at this point. Beaufort was the Postoffice of the Rev. Joseph Wallace, who received his education in the theological school established by the Rev. J. M. Mason in New York City. He was a member of the Associate Reformed Presbytery of Philadelphia, which had been extinct for several years. In April, 1836, he was received as a member of the Charleston Union Presbytery, on subscribing the confession of faith. His name is entered in the Assembly's minutes as of one without a pastoral charge. What labors he performed were devoted to the colored people among whom he resided.

WAYNESBORO', BURKE COUNTY, GA.—Rev. Lawson Clinton continued to serve this Church as its stated supply till 1834. In 1836 the Rev. Theodore M. Dwight was the stated supply of this Church, and continued so through this decade. It was beginning more and more to assume the Presbyterian order, and is called the Burke County Presbyterian Church in the statistical tables appended to the minutes of 1836, 1838 and 1839. It was a church small in its numbers, not reporting more than 22 members in the only two instances in which its membership is alluded to in the statistical column, but the scholarships founded by John Whitehead in the Princeton Seminary, and his donation to the permanent fund of the American Educational Society, and its donations to public charities, attest the generosity and public spirit of at least some families in the congregation. Its subscriptions to the Theological Seminary alone, from 1834 to 1838, amounted to \$1,380.

WHITE BLUFF does not appear to be mentioned by name, in any documents accessible to us, as an organized church. It probably was supplied from time to time with preaching by ministers resident in Savannah.

CONGREGATIONAL CHURCH, MIDWAY, GEORGIA.—The Rev. Robert Quarterman continued the pastor of this Church through this decade. In March, 1836, the Rev. I. S. K. Axson, a native of Charleston, was settled as colleague pastor, and preached his first sermon at Midway, on the 29th of April in 1836. He had previously been for two years pastor of the Dorchester Church. The Midway congregation was dispersed so widely over Liberty County that it required no

small amount of pastoral labor; and the various rural villages of Walthourville, Jonesville, Gravel Hill, or Flemington, resorted to especially in the summer and fall months, furnished many points at which the ministration of the word was required. This Church co-operated in all its benevolent efforts with its nearest neighbors, the Presbyterian Churches. Its subscriptions to the Theological Seminary from the reports of B. E. Hand and Dr. S. S. Davis, in the earlier part of this decade, amounted to \$1,292, and the legacy of Major Maybank to the same institution, received in January, 1837, amounted to \$5,396.70.

CHAPTER II.

FRENCH PROTESTANT CHURCH, CHARLESTON.—About the year 1830, a few of the descendants of the Huguenot refugees were incited, by a laudable desire, to renew the worship of God in their own sanctuary, according to the forms sanctioned by the wisdom and piety of their ancestors. A congregation was accordingly organized, and a committee, viz: Elias Horry, Thos. S. Grimke, Joseph Manigault, William Mazyck, Daniel Ravenel, and George W. Cross, were appointed to compile a liturgy for divine worship. This was submitted to the congregation in October, 1836, and adopted.

FIRST PRESBYTERIAN CHURCH, CHARLESTON.—During this decade the name of the Rev. Arthur Buist, the pastor of the First Presbyterian Church, commonly called the Scotch Church, occurs in the statistical tables of the General Assembly as a member of the Charleston Union Presbytery *without charge*. The congregation resorted to the method which their predecessors had often adopted in former times and sought to obtain a minister from Scotland. Their wishes were met in the person of the Rev. John Forrest, afterwards D. D., a member of the Presbytery of Edinburgh, who came in 1832, with high recommendations, and who has proved to them an earnest, able and faithful minister. Dr. Forrest was born in the city of Edinburgh on the 19th of September, 1799, and was graduated with the degree of A. M. in the University of that city. He was called by the First Presbyterian Church of Charleston in February, 1832, and was ordained

the Presbytery of Edinburgh on the 27th of June following. He assumed the charge of this church in October of the same year.

The Rev. Arthur Buist, before mentioned, was born on the 10th of December, 1799, and was graduated from South Carolina College in 1814, and studied theology in Edinburgh, has been already stated. He resigned the pastorate of the First Presbyterian (or Scotch) Church in 1832, in consequence of ill health. He was thenceforward engaged in teaching and preparing pupils for college until his death, which occurred on the 4th of January, 1843, at the age of forty-three years and thirteen days. He was married at Grey Friars Church, at Edinburgh, Scotland, to Susan Stewart Ballantine, on July 31, 1819. By her he had nine children, seven sons and two daughters, four of whom were surviving, all sons, in 1881. Of these, two, Arthur and James, were preachers of the gospel in the Baptist Church, and one, Edward H. Buist, in the Presbyterian Church. Mrs. Buist died in 1847. The only published production of Mr. Buist we have seen is a sermon in *The Southern Preacher*, p. 107, edited by Rev. Colin McIver.

The Rev. Dr. Forrest continued the pastor of this church many years.

THE SECOND PRESBYTERIAN CHURCH AND CONGREGATION IN THE CITY OF CHARLESTON.—Dr. Smyth still continuing the history of this church, says: "In August, 1830, the Rev. Alexander Aikman, received an unsuccessful call. In April, 1831, a similar call was presented to the Rev. J. B. Waterbury.

"It was in April, 1832, we were first acquainted as ministers and people. Very wonderful were the leadings of providence, by which I was brought to this country and to this part of it, and by which you were led to extend to me an invitation to supply the pulpit for a year. In August, 1832, a permanent call to the pastoral charge of this church. This, in pursuance of a long established conviction that to the happiness of such a connexion intimate acquaintance with each other was required, I long retained, and open to any change in your views. Having rendered this holding everything I could desire and proportioned it to my weakness of body, I cordially accepted your unanimous call, and was installed by the Charleston Union Presbytery, on

Sabbath evening, December 29th, 1834. I have thus been connected with you five years, a period longer than any other pastor has been, except Dr. Flinn.

There have been fifteen Elders connected with this church, six ordained by Dr. Flinn; three by Mr. Boies; three by Dr. Henry and three by myself. The statistical tables for 1839 give the whole number of communicants in this church to be 304, seven of whom had been received on examination, and eleven by certificate, during the year.

THIRD PRESBYTERIAN CHURCH, CHARLESTON.—The financial condition of this church became less prosperous, and in 1830 was burdened with a debt of \$4,200. By special effort this burden was removed. It was destined to meet with a severe trouble. In 1833 Dr. Wm. A. McDowell, its beloved pastor, being elected to the Secretaryship of the Assembly's Board of Domestic Missions, resigned his charge of this church, and about the same time or shortly after, four of its most efficient elders removed from the city. The pulpit was then filled by casual supplies until the fall of 1835, when a call was extended to Wm. C. Dana, afterwards D. D., who preached his first sermon in this church on the 6th of December, 1835. At the annual meeting of the congregation in January, 1836, this call was renewed with great unanimity and his ordination and installation by the Charleston Union Presbytery took place on the second Sabbath of February, in that year. Dr. Dana was a graduate of Dartmouth College, of which his father was at one time President. His theological studies were pursued partly at Andover, partly at Columbia and at Princeton. His father was the well known and honored Dr. Daniel Dana, pastor for many years of the Presbyterian Church in Newberryport, and his grandfather the Rev. Joseph Dana, D. D., was pastor of the church at Ipswich, Mass., for the space of sixty-three years. Dr. Daniel Dana's ministerial life extended over a period of sixty-five years, during which time he was a firm and fearless advocate of the doctrines of the Westminster confession. The present Dr. Dana, pastor of the Third Church in Charleston, has always claimed to be old school and conservative in doctrine, but was always opposed to those measures of excision which divided the Presbyterian Church in 1837 and 1838, and opposed to them "irrespective of doctrine." The church and its pastor remained in a state of isolation from the Synod for the space of

fourteen years. Its eldership was reinforced by the election of Charles Clark and Robert L. Stewart, who were ordained on the 22d of February, 1835, by William Birnie and George Cotchett, who were ordained on the 1st of April, 1838. William A. Caldwell, William Birnie, James Dick, Samuel P. Ripley, James J. McCarter, were successively Presidents of the corporation from 1830 to 1840. Robert Eager and Copeland Stiles succeeded each other as Treasurer, and Charles Clark, William Miller, James Taylor, Nathaniel Hyatt, and William Caldwell held the office of Secretary in succession during the same period.

The location of their house of worship in Archdale street, as Dr. Dana says in his fortieth anniversary sermon, preached in 1876, "was an incubus on the church." The ladies society in 1838 "determined on the erection of a costly lecture room. An eligible site was purchased for \$3,100 by general subscription, all else was the work of the ladies, who, availing themselves of the fire loan, from year to year steadily diminished the debt till, through their persevering zeal, the whole was paid."

JAMES' ISLAND.—The Rev. Dr. Leland was probably the stated supply of this church at the commencement of this decade. It appears from the minutes of Charleston Union Presbytery that Edward Tonge Buist, a licentiate under their care, and a son of Dr. George Buist, former pastor of the First Presbyterian Church of the city of Charleston, popularly known as the Scotch Church, made application to be ordained to the work of the Gospel ministry, stating as the grounds of the application that he had received a call for settlement from a Congregational Church in the neighborhood of the city. He was accordingly examined as a candidate for ordination, and was approved. The Presbytery adjourned to meet at the Independent Presbyterian Church on James' Island to proceed to his ordination. On the 10th of January, 1833, the Presbytery met. Present—Rev. B. Gildersleeve, moderator; B. M. Palmer, D.D., A. W. Leland, D. D., W. A. McDowell, D.D., E. White, A. Buist, E. Palmer, T. Smith, J. A. Mitchell. Rev. Arthur Buist, brother of the candidate, preached the sermon from Is. lii. 7. Dr. McDowell presided and gave the charge, Mr. White the right hand of fellowship, and Mr. Edward Palmer, the address to the people. On the 2d of November, 1837, Mr. Buist was dismissed from the

Charleston Union Presbytery to the Presbytery of South Carolina, where he first became pastor of the Nazareth Church, and within the bounds of which Presbytery he spent the remainder of his life.

JOHN'S ISLAND AND WADMALAW.—The Rev. Elipha White continued the pastor of this church and congregation. He took an active part in the establishment of the Theological Seminary in Columbia, was a member of the Board of Directors, was on the committee which was appointed to revise the constitution which was adopted in 1833. He was agent for the seminary within the bounds of Charleston Union Presbytery, and, between 1831 and 1837, collected and paid into the treasury \$5,072. His church, too, contributed generously to the work of foreign missions.

"On the 20th day of December, 1836, the following preamble and resolutions were introduced, and were adopted on the 2d of January, 1837 :

"Sensible of our obligations to Christ and His religion for *most* of our present enjoyments, and *all* our future hopes, and whereas, many of our fellow creatures in heathen lands and other climes are destitute of these blessings ; and

"Whereas, Christ has commanded his disciples to send the Gospel to every creature ; therefore

"*Resolved*, That we, the members and supporters of the John's Island and Wadmalaw Church and Society will furnish the sum of six hundred dollars annually for the next five years, or while Providence shall favor us with the means, to support a missionary of the Gospel of Christ among the heathen.

"*Resolved*, That the sum of six hundred dollars, now raised in accordance with the above resolution, be, and is hereby, appropriated to the support of the Rev. J. Leighton Wilson, missionary at Cape Palmas, Africa."*

Several letters from Rev. Leighton Wilson, then in Africa, to Rev. Mr. White, appeared in the Charleston Observer in the years 1837-1838. This church, incorporated in 1785, in consequence, it is said, of that act having fallen into oblivion, was again incorporated in the year 1835 under the name of the "Presbyterian Church of John's Island and Wadmalaw."

*Minutes of Corporation, p. 16.

church had been built on Wadmalaw Island as early as 1793 or 1794, which was either a distinct Presbyterian Church, or a chapel for the purpose of uniting that people with those of John's Island in support of the Gospel. With this church was connected a small tract of land, afterwards sold to Henry Pickling in 1812. The name of this church or chapel is preserved as the present name of the incorporation.

In 1838 Mr. White was appointed to the General Assembly by Charleston Presbytery. In April, the corporation passed the following resolution :

Resolved, That Mr. White be permitted to go on to the General Assembly agreeably to the appointment of the Presbytery.†

The following persons composed the session in 1838 : Rev. Mr. White ; ruling elders, Thos. Legare, Hugh Wilson, and Kinsey Burden, Sr.

In 1838 the great division between the old and new school parties took place, and all the churches were called upon to declare for one or the other of these assemblies.

At a semi-annual meeting of the church held the 24th December, 1838, the following preamble and resolutions were introduced by Kinsey Burden, Jr., and seconded by Solomon Legare.

Whereas the General Assembly of the Presbyterian Church of the United States did at its annual session in the year 1818, adopt a resolution, declaring every slaveholder to live in open violation of the law of God, and requiring every Presbyterian under its jurisdiction to promote the emancipation of his own slaves, and the abolition of slavery throughout the world ; and whereas the dissensions which have existed in said church for years past, have finally resulted in a separation of said General Assembly into two bodies, each claiming to be the true Assembly ; and whereas both of the said bodies have refused to repeal the said resolution, and especially whereas, at the suggestion of some of the members of this church, and it is believed with the concurrence of most, the pastor of this church did, as the delegate from the Charleston Union Presbytery, and the representative of this church, move the body styled the Reformed Assembly,

at its meeting held in Philadelphia in May last, to repeal the said resolution on the subject of slavery, which motion was almost unanimously rejected, thus manifesting a continued enmity to Southern Institutions; and further, whereas, at a meeting of the Synod of South Carolina and Georgia held in Columbia in this State, in November last, and composed entirely of ministers and laymen belonging to churches in these two States, a motion was made that in view of this expressed enmity to our domestic institutions, on the part of the General Assemblies, it was no longer expedient that the Southern Presbyterian Church should be in connection with that of the North; and a resolution was introduced to dissolve the said connection, which resolution was rejected with but nine dissenting voices; and whereas, in the opinion of this church these facts show conclusively that while the Presbyterian Church of the North is radically unsound upon this vital subject, that of the South, from party views and feelings is dead to a sense of its own dignity, and to what is due the community in which we live; and whereas further, in consequence of the dissensions and divisions before alluded to in the General Assembly, a secession has taken place in the Charleston Union Presbytery, to which this church has been for some years past attached, and this church is now called upon to say to which of these divisions it will adhere; and whereas this church considers the dissensions which have led to this result as disgraceful in the extreme, injurious to the denomination to which we belong, deeply wounding to the cause of religion, and desires to have no part or lot in the matter; therefore

Resolved, That this church has no longer any attachment to ecclesiastical bodies so inimical to Southern institutions, or so indifferent to their defence, and as it has not contributed to create the dissensions and divisions existing in the Presbyterian Church at large, in the United States, so it will not consent to be involved in them in any way.

Resolved, That the Presbyterian Church of John's Island and Wadmalaw feeling its dependence upon the Great Head of the Church, acknowledging its obligations to Him for past mercies, and trusting him for the future, and desiring to cultivate and maintain a spirit of harmony and unity within itself, and without which its unity must be destroyed, does

hereby declare itself an Independent Presbyterian Church, absolved from all connection with the Charleston Union Presbytery, and every other ecclesiastical body, and placed upon the same ground occupied by other Presbyterian Churches in our neighborhood.

Resolved, That with unabated attachment to the doctrines, discipline and order of the Presbyterian Church, we will sustain her standards as based upon God's word, inviolate.

Resolved, That we will unite as heretofore, with sister churches in every good and benevolent object, to promote the welfare of our fellow-men and the cause of our Redeemer.

The pastor of the church, the Rev. E. White, while supporting these resolutions, was at his own request excused from voting.

The vote was as follows :

YEAS—Thos. Legare, Kinsey Burden, Sr., Jno. A. Fripp, Wm. Beckett, Chas. E. Fripp, Sol. Legare, Jas. L. Walpole, Kinsey Burden, Jr., Horace Walpole, J. C. W. Legare, D. Elyer, Mr. Laussey.—Yeas, 12.

NAYS.—Hugh Wilson, Sr., Jno. F. Townsend, Hugh Wilson, Jr.—Nays, 3.

This action caused Hugh Wilson, Wm. McCants, Edward Beckett and Hugh Wilson, Jr., to withdraw from the corporation and organize themselves into a separate body. They organized under the action of the Assembly of 1838. (Baird's Digest, p. 775.) and claimed to be the true Presbyterian Church of John's Island and Wadmalaw, and therefore the corporate body of that name, and entitled to all the rights and privileges of said corporation. They therefore demanded of the majority who they claimed had destroyed all their claims to the said corporation by their act of secession, that they put them in possession of all books, papers, accounts, lands or other property belonging to said Church. This demand the majority refused to comply with. Hugh Wilson, Wm. McCants, Edward Beckett, and Hugh Wilson, Jr., then brought suit against the majority for the possession of said property. The original bill of complaint I have been unable to find, and gather the grounds of complaint only from the answers. These seemed to have been three :

I. That union with a Presbytery was essential to the existence of a Presbyterian Church. That the majority by their

act of secession had destroyed their right to be called a Presbyterian Church, and therefore their right to claim the privileges conferred by the act of incorporation, which was the incorporation of a Presbyterian Church.

II. That all funds or property in their possession was in trust to be used for the Presbyterian Church of John's Island and Wadmalaw. That by their act of secession the majority had dissolved their connection with said church. That therefore they, the minority, were the true Presbyterian Church of John's Island and Wadmalaw, and so entitled to the property.

III. That the will of Robert Ure, expressly provided that the funds given by him should be used for the support of a Presbyterian minister, who should "acknowledge and subscribe the Westminster Confession of Faith, as the confession of his faith, and that he should firmly believe and preach the same to the people there committed, or which shall hereafter be committed to his care and pastoral inspection." That the Rev. E. White, pastor of said church denied the doctrine of "Total Depravity," and was therefore not entitled to the benefits of said property.

This suit was begun in 1839, and reached its final settlement in 1846. [MS. Hist. of Rev. F. H. Leeper.]

PRESBYTERIAN CHURCH OF EDISTO ISLAND.—This Church continued under the care of its beloved pastor, the Rev. Wm. States Lee. At the close of the year 1831 an increasing desire for a protracted meeting on the part of several of the Church members, induced him to make arrangements for such services. These were well attended, and the interest in them was increasing, when the duties of the brethren from Charleston who were aiding the pastor required them to leave the island. In the month of January, 1832, about four weeks after the protracted meeting closed, the Rev. Daniel Baker accepted an invitation, given him by one of the elders, to visit the island. In conjunction with the pastor the religious services were recommenced, and continued for eight or ten days. There were usually two services each day at the Church, and an evening service at a private house. The attendance was very large, when the population of the island is considered, and much good was done. During 1832 and 1833 a larger number of whites were added to the Church than at any other equal period during the ministry of the pastor. The members in communion in 1821 (as far as information could be

obtained) were 16 to 20 whites, and from 7 to 10 colored. The number of both, especially of the last, was considerably increased.

An attempt was made about the year 1832 to have two services on the Sabbath during the winter and spring, and prayer meetings during the week, but the inconvenience connected with the distance to be traveled in short days, and the difficulty of making suitable arrangements by families having small children, caused them to be relinquished in a few years.

In 1836 and 1837 three of the elders died, and in consequence of the age and infirmity of the remaining elder, four of the members were chosen to this office, and were ordained in March, 1837, viz: Wm. G. Baynard, Wm. Seabrook, J. J. Murray and Wm. M. Murray. [MS. of Rev. Wm. States Lee.]

A new church edifice was erected in 1831, and was repaired and further improved in 1836. The Church continued for sometime jealous of Presbyterianial intervention, one of its by-laws being, "Presbytery shall, upon no pretence or occasion, intermeddle with the secular affairs of the Church, nor shall they have any cognizance of the ecclesiastical, except in cases of reference and appeal, and the ordaining or installing of the minister." [Extract from the 2nd By-Law.]

WILTON PRESBYTERIAN CHURCH.—The Rev. Zabdiel Rogers continued to be the pastor of this Church through this decade. On the 3rd of November, 1837, amid the debates of that eventful year; the following record appears in the minutes of Charleston Union Presbytery, p. 245: "It appearing from the records of Presbytery in the case, that the Rev. Zabdiel Rogers was received by the Presbytery of 1828 without having formally adopted the Confession of faith of the Presbyterian Church, not because he declined adopting it, but through the neglect of Presbytery to require its adoption by him, he, therefore, having ever since he was received into his body regarded the constitution of the Church as his rule of faith and action, and supposing that all was regularly done at his reception, now requested leave to adopt it. His request was granted. The Moderator then proposed to him the questions required to be put in such cases, which he answered in the affirmative, adopting *ex animo* the Confession of faith of the Presbyterian Church." [Minutes of the C. U. Presbytery, 245.]

BETHEL, PON PON.—The Rev. Edward Palmer who was settled as pastor of this Church continued in that office until January in 1832, when he was succeeded by Rev. Adam Gilchrist till December 1840. "It was while I was there," says this venerable brother (Rev. E. Palmer), writing under date of September 12th, 1878, "and during the earlier years of my ministry, that at two protracted meetings, at one of which we enjoyed the labors of that devoted man of God, Rev. Dr. Baker, the Lord was graciously present, and mercifully blessed our convocation. At the first of these, at which I had the aid of only two brethren, both younger in the ministry than myself, there was an outpouring of the Spirit, which resulted in the addition of twenty-five members to our Church, six to the Episcopal, and several others to the Methodist Churches. It was during the progress of *this* meeting the uncommon, but most interesting, sight of five gentlemen who, three weeks before, went forth to the so-called 'field of honor,' as principals, seconds, and physician, was presented, kneeling at the same seat, at a prayer meeting, pleading with others around them, for mercy and salvation, the duel having been suppressed by the wise interposition of the seconds, just as the fatal purposes were about to be executed. Of these five seekers after salvation, two became preachers of the gospel, two officers of the church, the other soon left for the far West, and his destiny is unknown. All but the last have passed off into eternity, and very probably that one likewise. The circumstance was so strangely novel, that it was at the time recorded in the public prints.

"At the same meeting there was a married lady who became deeply impressed, but refused to attend the inquiry meetings which had been appointed, giving as a reason the solemn interdict of her husband (an honorable, upright, but unconverted man). Very shortly the Spirit gave him an insight into his own heart, which conducted him, with his wife, into the inquiry meeting, and the Church of Jesus."

Mr. Gilchrist was a native of South Carolina, a graduate of Dickinson College, Pa., a student of Princeton Seminary, and was received by Charleston Union Presbytery January 3rd, 1832, as a licentiate of the Presbytery of New Brunswick. He was ordained on the 11th of January, 1832, Dr. William A. McDowell, presiding, Mr. Gildersleeve preaching the sermon from Ephes. iv : 8. He was ordained by the laying

on of hands, and installed pastor of the Church and congregation. Dr. McDowell gave the charge to the pastor, and Rev. Joseph Brown to the people. The services took place in the Church at Walterboro', originally the summer church of the congregation, but which had become its chief place of worship. The statistics of the Walterboro' Church are very imperfectly given in the Assembly's minutes. In 1834 the total number of communicants is set down as 40; in 1837, as 50; in 1839, as 60. These probably are whites, with a large number of colored members at the original Church of Bethel, Pon Pon.

SALTKETCHER.—This church, which is situated near Saltketcher Bridge, was served, according to the statistical reports of the General Assembly, through most of these years by Rev. John Brevoort Van Dyck, whose residence was at Walterboro'. Mr. Van Dyck was graduated at Amherst College in 1826, in which year he entered Princeton Seminary, and pursued the full course of study at that institution. He was received as a member of Charleston Union Presbytery by dismission from the Second Presbytery of New York on the 14th of November, 1830. On the 6th of April, 1831, he received a call from the Saltketcher Church through the Charleston Union Presbytery to become its pastor, which being accepted by him, a committee was appointed to install him on the 27th of that month, as pastor of that church. Mr. Gildersleeve was to preach the sermon, Dr. McDowell to reside and deliver the charge to the minister, and Edward Palmer to give the charge to the people. These services were held according to the appointment, and were solemn and interesting. Mr. Van Dyck continued to serve this people till his death, which occurred early in 1840. His death was announced to Presbytery at its meeting in Charleston on the 14th of April of that year, and Rev. Mr. Gilchrist was appointed to bring in a suitable minute in relation to it, which was as follows:

"This Presbytery has heard with extreme regret of the death of their fellow-member, Rev. J. B. Van Dyck. In this event, not only has the Church sustained the loss of a minister, but the world that of a useful man. Our departed brother was gifted with those qualities of energy and perseverance which enabled him to overcome difficulties which few, when similarly situated, would have encountered. It was during a

winter sojourn in this city for health, when about the age of twenty-one, that he attracted the favorable notice of the Rev. Jonas King, now missionary in Greece, and by him was induced to study for the ministry. His education previous to this had been of such a character as fitted him in every sense to be a practical business man; and it is to be observed that the effect of his early training was seen in the various walks of life which he afterwards filled. His education, preparatory to college, was conducted in the academy under the care of the Rev. Mr. Williamson, in York District, now Professor in Davidson College, where he maintained a character for consistent piety and devotion to study. His College course was conducted at Amherst, Mass., where, it is believed, he attained to more than ordinary proficiency, and held a rank among his fellow-students more than respectable. It is to be observed here that during the whole period of his college life his health was very infirm; and yet, notwithstanding, he managed to accompany his class, rarely absenting himself or being unprepared for recitation; and what is worthy of remark, supported himself in part, if not wholly, by the articles of a manual occupation which he had been taught in early life, and which now gave him exercise during leisure hours. His seminary course at Princeton, though divested of the necessity of self-support, was characterized by the same diligent attendance to the business before him which marked the previous periods of his life.

After furnishing himself with the requisite theological learning, he was licensed by the Third Presbytery of New York, and, actuated by motives of gratitude to those who had been his patrons in the different stages of education, he removed to this State, with a view of assuming pastoral charge of the church at Saltketcher, which he continued to oversee till the period of his death.

The diminished state of our brother's congregation, owing to the depopulation of the neighborhood, made it necessary that he should unite the calling of instructor of youth with that of preacher of the Gospel. He accordingly removed to Walterboro about five years since, and on his individual responsibility commenced a school which, mainly through his exertions, has since grown into an incorporated academy.

Of his superior qualities as a teacher, the very best proof is in presenting living testimonials. A professor in that

higher Literary institution, whither most of the pupils from Vatterboro' Academy have gone, has declared, to the praise of our brother, that none have entered college who did not enter well prepared, and who did not afterwards attain an honorable standing.

As a preacher, Brother Van Dyck was characterized by plainness of style and edifying matter rather than by ornateness in his composition or grace in his delivery. Those who went to be instructed, always might be, when he prepared his discourse with care. Had he devoted himself solely to the ministry, and placed in a suitable field for his exertions, he could have been a most instructive preacher.

As his life was diligent and useful, so, we have been told, his death was edifying. He met his latter end prepared, and declaring his sole hope was in the righteousness of Christ, his Saviour, he peaceably breathed away his spirit.

He has gone. Who next is to follow, to render in the account of his stewardship, is only known to Him in whose hands are the issues of life. Let this Presbytery hear, in that mournful event which has deprived us of a fellow-member, the voice of the Master, saying, "Be ye also ready."

THE INDEPENDENT PRESBYTERIAN CHURCH IN SAVANNAH.—The Rev. Daniel Baker still occupied the pulpit of this church at the beginning of this decade and through some portion of the year 1831. The Rev. Daniel Baker was of Puritan descent, was born in Liberty County, Ga., August 17, 1791, and his early boyhood was spent in the Midway Church and congregation, Liberty County, of which we have written, Vol. I, p. 269, 312, 463, 566, 568. He received his literary education at Hamden, Sydney and at Princeton College, where he graduated in 1815. He was licensed by the Presbytery of Winchester, Va., in October, 1816, was ordained and installed at Harrisonburg, Va., March 5, 1818. Here he remained till 1820 or '21. Soon afterwards he became pastor of the Second Presbyterian Church in Washington City, which he continued to serve something over six years. His ministry in Savannah was a brief one, terminating in the year 1831. In the latter part of his ministry here, perhaps in the year 1830, and beginning of 1831, he had a season of revival in his church, some reference to which we have made in our preceding pages. This revival commenced in a protracted meeting and it being noised abroad, others were held in various

places, to which Dr. Baker was invited. At Gillisonville, in South Carolina, some sixty persons were hopefully converted, two or three of whom subsequently became preachers of the gospel. He attended also a protracted meeting at Grahamville and on May River, at which places a blessing followed. But at Beaufort, South Carolina, through the influence of William Barnwell, who was converted at Grahamville, and was afterwards pastor of a flourishing Episcopal Church in Charleston, and who then was a resident of Beaufort, he received a pressing invitation to that place. There was at that time no Presbyterian Church in that town and divine service was held in the Episcopal and Baptist Churches, alternately. The whole number of persons hopefully converted were about eighty, of almost every age, from fourteen to eighty-six. Among these were men of eminence in society. Richard Fuller, an eminent lawyer, afterwards the Rev. Richard Fuller, D. D., of the Baptist Church, Stephen Elliott, afterwards the Episcopal Bishop of Georgia, Robert Barnwell, afterwards President of South Carolina College, Hon. Mr. Grayson, since a distinguished member of Congress, Rev. C. C. Pinckney, Rev. B. C. Webb, Rev. Richard Johnson and Rev. W. Johnson. Six of these exchanged the profession of the law for the ministry of the gospel.

These things increased the "hankering," to use his own word, for the missionary life. He celebrated his last communion in Savannah and forthwith entered upon his work as an Evangelist, holding protracted meetings the two first years in South Eastern Georgia and in Florida, then in the principal places in South Carolina and upper North Carolina, afterwards in other States tending ever Westward and South-Westward, until he reached Texas, when in his efforts to build up Austin College, of which he was the agent, traversing the country far and near as its agent, not neglecting his Evangelistic labors meanwhile, until on the 10th of December, 1857, he expired at Austin, Texas, in the arms of William, his son, the pastor of the church in that place.

But in the fall of 1831, their attention was directed to the Rev. William Preston, D. D. He was a native of Massachusetts, a graduate of Brown University, and after first commencing the study of the law, felt himself called to the higher work of the gospel ministry. He occupied several posts of honor at the North, being for a short time President of Bur-

lington College, Vermont. Impaired health brought him to the South. He arrived in Savannah on the 2d of April, 1829, made the acquaintance of several Christian gentlemen and the then pastor, and several of the elders of the Presbyterian Church. He left for the upper portion of the State, spent the first summer at Powelton, taking charge of an academy and preaching as opportunity offered. In the autumn of that year he was invited to Milledgeville to supply the pulpit of the Presbyterian Church and to the superintendence of a large academy for both sexes, where his family joined him. In the fall of 1831 he was invited to Savannah by the eldership of the Independent Presbyterian Church, to preach with a view to a permanent settlement. He preached his first sermon before that people December 25th, 1831, and on the 14th of the following January, received a unanimous call from the Session and Trustees to become their pastor.

This he accepted, beginning his pastoral labors in January, 1832. For this field he seemed to be peculiarly fitted, by his education, manners, piety, experience, temperament and habits of industry. His charge was laborious and responsible, and his history strikingly illustrated the value of the faithful minister to the church and community, and the burden of cares and anxieties devolving upon him. His congregation was among the largest, most refined and intellectual in the Southern States.

His ordinary public labors consisted of three public services on the Sabbath, a weekly lecture, and an almost invariable attendance on a weekly Congregational prayer meeting. He rarely accepted of the summer vacation given by city churches to their pastors, and for seven consecutive years he never left the city except for some occasional ministerial call abroad. Much more might be said of his parochial duties, of his kindness to those afflicted strangers whose sick-beds he found out at their hotels and boarding-houses, acting the good Samaritan, as well as directing them to the Great Physician of souls. His manners were winning and affectionate, and his presence was always hailed with delight by the old and young, the exalted and humble. He never seemed to forget his high profession—never to forget that his work was to serve God and humanity. [From the biographical sketch prefixed to Dr. Preston's Sermons, edited by Samuel K. Talmage, D. D., President of Oglethorpe University.]

BOILING SPRINGS.—On a former page it was said that "the Rev. Edward Palmer, of Stoney Creek Church, for several years visited the Boiling Springs, and preached and administered the sacraments there." When this began is not indicated, but he continued to do so in this decade. "He received me," says the Rev. S. H. Hay, "into the church at that place in 1837. 'There had been no organization at this time.' We are left to understand that this state of things continued during this period. On page 363 of our first volume, from the report of Elam Potter, a missionary sent out by the Synod of New York in 1767, we learn that there were a number of Presbyterian families among the first settlers of this region. Though seventy years had passed from that time they had not forgotten the religion of their fathers, and encouraged the visits of ministers of the gospel. It was also visited by missionaries sent out by the Missionary Society of South Carolina, but no church was yet organized.

BEECH ISLAND.—This church succeeded in procuring the services of Rev. Henry Reid, then residing in Augusta, for half his time for a year, beginning with January, 1831. On the 22d of July was commenced a three days' meeting, during which religion was greatly revived, and twenty persons professed their faith in Jesus Christ. In August another three days' meeting was held in continuance. On the 19th of February, 1832, Mr. Reid still continuing their stated supply, Samuel Clark* and James Briggs were ordained elders. On the 25th of March there were three more additions to the church.

On the 1st of October, 1832, the elder so greatly beloved, Dr. Thos. S. Mills, departed this life, and on the 8th of November, his death was followed by that of James Briggs. On the 25th of January, 1833, David Ardis was elected to the eldership and set apart to that office by ordination. On the 3d of February following, the pulpit was vacated by the withdrawal of Rev. Henry Reid as their stated supply. For a

*Richard Clark, the grandfather of Mr. Samuel Clark, of Beech Island, about the time of Braddock's defeat in 1775, was killed with probably three of his children. They had come from Pennsylvania and settled in the Calhoun settlement in Abbeville District. There was a general massacre. The bodies of the slain were all buried in one grave and rough rocks heaped over it. The spot was on the plantation now owned by Mr. John Bull. Mrs. Clark fled to Charleston with three children.

a short season, beginning with May, 1833, they were supplied by Rev. Francis R. Gouiding, who had been recently licensed. On the 11th of September, Theodore M. Dwight was engaged by them as a stated supply, who served them in this capacity till November 15th, 1834. Eleven persons were added to the church by profession of their faith during his ministry.

The Charleston Union Presbytery met by adjournment at the Presbyterian Church at Beech Island on the 2d of April, 1835, at 12 o'clock. Mr. Erastus Hopkins, a licentiate of Montpelier Association, in the State of Vermont, had been taken under the care of the Presbytery on the 12th of November, 1834, and was examined at the time on the subjects required for licensure, and had answered affirmatively the questions required by our form of government to be put to candidates for licensure, and was received as a licentiate under the care of Presbytery. Against this action the Rev. Elipha White protested, as against the general usage of the Church and the articles of correspondence between the General Assembly of the Presbyterian Church and the General Convention of Vermont. Against this protest an elaborate answer was presented, drawn up by Rev. Dr. W. A. McDowell and Messrs. Smythe and Gildersleeve.

A call from the Beech Island Church to Mr. Erastus Hopkins to become their pastor was presented through the Presbytery to Mr. Hopkins, and was accepted by him. Having passed successfully the usual trials, he was ordained by Presbytery and installed, and was solemnly set apart by prayer and the imposition of hands. Dr. Palmer gave an appropriate charge to the pastor, and Mr. Buist to the people, and Mr. Hopkins took his seat as a member of the Presbytery.

This pastoral relation was dissolved on the 8th of April, 1837, with the consent of Presbytery, and the church declared vacant.

On the 4th of April, 1838, a letter was received by Presbytery from Messrs. Samuel Clark and David Ardis, elders of the Church of Beech Island, requesting that Mr. Thos. Lunscome Legare, just received as a licentiate from the Presbytery of Harmony, be ordained, with the view of laboring alternately in the Church of Beech Island and at Aiken. To this measure Presbytery gave its assent, and Mr. Legare was ordained on the 4th of April, 1838, the ordination taking place in the lecture-room of the Circular Church. His labors

as evangelist or stated supply terminated the 18th of November of the same year. Four persons had been added to the church during his brief ministry. He was succeeded as stated supply by Donald J. Auld, who had been licensed on the 2d of November, 1837, and was solemnly set apart to the work of the ministry on the 6th of January, 1830. On the 20th of November the same year, he was dismissed at his own request to join the Presbytery of Harmony, within whose bounds he expected to reside. Four had been added by examination during the year, and the total membership was forty-two.

HAMBURG.—The earliest intimation we have of the organization of a Presbyterian Church in this place is found in the following subscription paper which has fallen into our hands, bearing date December 15th, 1831 :

HAMBURG, 15th December, 1831.

Those citizens of Hamburg that belong to the Presbyterian order of Christian faith, have been lately organized into a regular church under the care of the Rev. Henry Reid. The inducements to this measure appeared to us to be conclusive although few in numbers and weak both in pecuniary resources and in worldly influence. Our town was without any supplies of a preached Gospel, except from the occasional labors of domestic missionaries. Professors of religion among us were obliged to attach themselves to the churches in Augusta, under very serious disadvantages. We could enjoy very little of that social intercourse that Christians should cultivate with each other, and especially with members of the same church. Indeed, many of the Augusta brethren were scarce known to us even by name, while the inconvenient distance of the church in Augusta caused our attendance (particularly of females and children) on public worship, even on the Sabbath day, to be very irregular; and at night and through the week, utterly impracticable. Besides that we were not likely to feel a proper zeal for the welfare of a church of which we formed a very small minority, and were in danger of growing cold and neglectful of all our religious duties. We trust, therefore, that our efforts will be crowned with a divine blessing, and that they will be approved of and aided by our Christian brethren.

The only building in our little town now used as a place for public worship is very uncomfortable, not designed originally or at all adapted to the purpose. It is, in fact, an old storehouse, for the use of which we, in common with every other denomination of Christians, are indebted to the courtesy of Mr. Schultz. The Legislature has just granted ground for the erection of churches, but we are able among ourselves to contribute very little towards a suitable building. Without designing to be at all extravagant in the size or style of our church, it is nevertheless desirable to have some reference to the probable wants of our town a few years hence. It is but a short time since the *first* Presbyterian Church was organized in the large and populous District of Edgefield. Ours is the *second*. We cannot, therefore, reasonably ex-

ect to receive much assistance in a community where Presbyterianism is so little known, especially as our Baptist brethren, who constitute the prevailing order in the district, are also endeavoring to raise means for a like object. Our brethren at a distance, as well as all who are friendly to the cause of religion, will see the necessity we are under of circulating our subscription papers beyond the limits usual for such an object; and whatever aid is accorded us, we pray that a gracious God will abundantly bless it, both in the giving and in the receiving.

A communication was received by the Charleston Union Presbytery on the 6th of November, 1832, from the town of Hamburg, stating that a Presbyterian Church had been organized in that place on the 6th day of November, 1831, and referring a request to be taken under the care of this Presbytery. (Minutes, p. 132.) This request was granted. B. F. Whitman, Esq., represented this church as an elder at the meeting of Presbytery on the 11th of November, 1834. At this meeting he appealed to that body for their counsel and aid in the erecting of a house of worship, and in supplying them with the stated ministry.

Joseph Milligan and George Thew were elders of this church in 1836. The church edifice was erected of brick, bearing a very respectable appearance as seen from the exterior.

The church however, did not prosper, and on the 2d of December, 1838, the elder, Joseph Milligan, made the following communication to the Presbytery, dated at Augusta:

“DEAR BRETHREN: The destitution of the church at Hamburg, and its utter inability to sustain the public worship of God, together with the fact that I am now, and have been for three years past a resident of this place, induce me to make application to you for a letter of dismission to unite with the Presbyterian Church of this city. I am now the only remaining member of the session, and consequently cannot be relieved from my connection with the Hamburg Church, but by your authority. All of our members were formally notified last summer of my intention to make application to you for my dismission, and several of them availed themselves of this notification, applied to me, and were dismissed for the purpose of connecting themselves with other churches of our denomination. Four now remain in their old connection, and have not expressed to me any intention of withdrawing their names.

Yours very truly and affectionately,

JOSEPH MILLIGAN.

to the Charleston Union Presbytery.”

Whereupon it was

Resolved, That the Church of Hamburg be, and hereby is dissolved; and that the remaining members in good standing be directed to join the Presbyterian Churches that are most convenient to them."

The house of worship had perhaps not passed out of the contractor's hands. It was sold at a public sale for a few hundred dollars, and was perverted from the purpose for which it was designed. [Minutes of C. U. Presbytery, 265, 266.]

ORANGEBURG.—The Charleston Union Presbytery met at Orangeburg on the 1st of May, 1835, at the call of the Moderator, Rev. J. A. Mitchell, to take measures for the ordination of I. S. K. Legare, and also, if deemed expedient, to instal him over a church to be formed in that place.

The Presbytery was opened by a sermon by the Rev. Benj. Gildersleeve from Isaiah, lvii: 14: "Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people."

On the 2d of May the Presbytery re-assembled and was opened with prayer. "It being understood that a congregation had been gathered in this place who were desirous of enjoying the labours of Mr. Legare, and that they were in the act of preparing for him a formal call, to be presented through the Presbytery, it was therefore thought proper meanwhile, to proceed to the examination of Mr. Legare, with the view to his ordination, should the call be presented, and found in order, and be accepted by him.

Mr. Legare was, accordingly, examined as to his acquaintance with experimental religion, as to his knowledge of Philosophy, Theology, Ecclesiastical History, the Greek and Hebrew Languages, and as to his knowledge of the Constitution, the Rules and Principles of Government and Discipline of the Church. In these parts of trial the examination of Mr. Legare was sustained." In the afternoon a sermon was delivered by him from Rev. iii.: 20, which had been assigned him, which was sustained as the concluding part of trial preparatory to ordination."

A call from the congregation at Orangeburg was now laid before Presbytery, and being found in order, it was presented to Mr. Legare, who signified his willingness to accept it.

It was made known to Presbytery that from twelve to fifteen individuals, males and females, residents of Orangeburg and vicinity, were desirous of being constituted into a church, to be called the Presbyterian Church of Orangeburg, and to be taken under the care of this Presbytery."

"Whereupon Presbytery proceeded to examine the credentials of such as were members of other churches, and to personal examination of such applicants as had not been members of any church; and being satisfied that the request of the petitioners should be granted for their own good and the glory of God, they were solemnly received into the Church of Christ by a public profession of their faith, and set apart as a distinct church by prayer.

The church thus formed proceeded at once to the choice of elders, that nothing might be wanting to its entire organization, when it was announced that Dr. Thos. A. Elliott and Mr. Taylor were unanimously chosen."

On Sabbath morning May 31, 1835, Mr. Gildersleeve preached from 2 Cor., v. 20. Several additional members were received into the church on certificate and the public profession of their faith; the elders elect were solemnly set apart to their offices as rulers in the church of Christ. The usual questions were then put by the Moderator to the candidate for ordination, and to the church, which being satisfactorily answered, I. S. K. Legare was solemnly ordained to the gospel ministry by prayer and the imposition of the hands of Presbytery, when Mr. Mitchell gave a charge to the minister and Mr. Lanneau to the people. The services were closed by the administration of the Lord's Supper, when Presbytery adjourned."

J. A. MITCHELL, *Moderator*.

B. GILDERSLEEVE, *Clerk*.

ST. AUGUSTINE.—This church is set down in the statistical tables as vacant in 1830, with a membership of twenty-six, six of whom had been added during the year 1829-30. In 1831 and 1833 as having a stated supply and thirty members. In 1834 as having forty members, eight of whom had been added during the year.

Their stated supply was Ebenezer Hazard Snowden, a native of New Jersey, a graduate of Hamilton College, N. Y., a student at Princeton Theological Seminary. In 1836 it is

represented as vacant, with a membership of twenty. In 1837-38 as having a stated supply. In this last year the stated supply was Robt. W. Dunlap, whose name occurs in the Princeton catalogue as a native of South Carolina, and a graduate of that institution. This arrangement seems to have continued in 1839.

The church at Mandarine spoken of before as founded by Dr. McWhirr, is represented as vacant in the year 1836-37-38, and with but seven members.

CHAPTER III.

THE WILLIAMSBURG CHURCH.—On a former page we have spoken of the union of the two Churches of Bethel and Williamsburg. It was an occasion of great interest. The two Churches had been at variance, as we have seen, for forty years. Amid much weeping the hatchet was buried, and the old quarrel brought to a happy termination. The next question was, where should the house of worship for the united congregation be located? After some discussion it was resolved that the Bethel Church should be pulled down and the new church built near the site of the old one. It was wisely suggested that the location should be at the village of Kingstree, but the suggestion was unfortunately overruled. The next business was the election of a pastor for the now united congregation. Mr. Erwin was unanimously elected, and a call in due form made out for him. He commenced his labors the same fall, and continued them till late in 1832, when he returned to North Carolina. A full account of his life and its termination may be learned from the following note, copied from the "Philadelphia Presbyterian," and from the minutes of the Presbytery of Arkansas, within whose bounds he died :

The Rev. John M. Erwin was born in Mecklenburg County, North Carolina, in the year 1789. His parents were exemplary members of the Presbyterian Church, of which his father, Thomas Erwin, was for many years a ruling elder.

Nothing special is known of his first years, though it is believed that he became pious in early life. He commenced a course of classical studies with a view to the Christian ministry about the year 1810, which he prosecuted for sometime under the care of the Rev. James



allace, pastor of Providence Church, and afterwards under the care of the Rev. John M. Wilson, pastor of Rocky River Church. He then entered Athens College, Georgia, where he graduated about the year 1816.

Desirous of becoming a workman not needing to be ashamed and of being able rightly to divide the word of truth, he entered Hampden-Sydney College, where he pursued the study of theology under the superintendence of the profound and venerable Dr Hoge.

In 1818 he was licensed to preach the gospel by the Presbytery of Hanover; and the next year he became pastor of the Churches of Metheny and Concord, in Iredell County, North Carolina. Here he remained till the year 1829, when he removed to Williamsburg District, South Carolina, where he ministered to the Church at Indiantown and Bethel.

In 1834 he returned to North Carolina, and preached to the Churches of Concord, Prospect, and Centre, till 1839, when he set out with his family for Arkansas, which he well knew offered no inducements to any who were not willing to endure hardships and self-denial in the service of their Master.

Though the period of his abode in the new field of his labors was short, it was sufficiently long to impress all who formed his acquaintance with a deep sense of his worth. He spent the first few months after his arrival in Arkansas Township, in the northern part of Pulaski County. Thence he removed to Taylor's Bay, Jackson County, on White River. There, by his persevering exertions, during the few months he lived, he had collected a sufficient number of persons to form a church, and had appointed a time for its organization. But He, whose thoughts are not our thoughts, and whose ways are not our ways, saw proper to call him to a higher sphere of action before the object of his desires was accomplished. He died on the 4th of November, 1840, aged fifty-one years.

While it is far from our intention to eulogize the dead, truth impels us to say that our departed brother possessed many rare and inestimable traits of character, over all of which kindness and courteousness idently predominated.

His intellectual capacities were of that class which, under the influence of correct training and sanctifying grace, generally accomplishes most for the honor of human nature and the glory of the Redeemer. His mind was clear, judicious, and well balanced, neither fettered by prejudice, nor carried away by excitement. His education, as has been received from the foregoing remarks, was not hurried nor superficial, but sound and correct.

In the pulpit his object was not to win the admiration of his dying fellow mortals by an exhibition of himself; but to impress their minds with deep reflections of their own condition as lost sinners, requiring love all things mercy and forgiveness through the atoning blood and perfect righteousness of a crucified Saviour. Consequently his discourses were plain and practical, yet on some occasions very forcible and eloquent.

A short time before his death he preached in the town of B——, in the north of Arkansas, where there had rarely been any Presbyterian preaching. The next day, an elderly lady, who had not been present, dressed an intelligent lady who had heard him, in these words, "Well, I suppose Mr. Erwin preached you John Calvin and predestination, yesterday." "No, madam," replied the other, "he preached us

Jesus Christ and him crucified." This was a correct description of his preaching.

During his connection with Hampden Sydney College, he spent a part of his time giving instruction in one of the wealthy and distinguished families in the vicinity. Here, as he has told the writer of this sketch, he often met with John Randolph, William Wirt, and others of that class, and was greatly edified by their intellectual conversation, although the sentiments were sometimes directly at variance with his own.

On one occasion he remembered that their remarks turned upon Presbyterianism and Presbyterian ministers. The latter were denounced by the majority as morose and illiberal bigots, and the evidence was summed up by asserting that John Calvin had burned Servetus. William Wirt had little to say until they concluded. He then began in one of his peculiarly happy strains, attracting every eye, and captivating every heart. In speaking of Presbyterian ministers he used the names of Drs. Rice and Alexander, and concluded by saying, "Gentlemen, you are mistaken; Presbyterian ministers are not bigots. They are intelligent, liberal, and high-minded gentlemen, the ornaments of our land—and as for Calvin, I have studied his history, and if there was any blame to be attached to him in the case of Servetus, *it was the fault of the age in which he lived, and not of the man.*"

It was doubtless, in part, owing to his intercourse with society of the above description that he had acquired, unconsciously to himself, that ease and affability of manners for which he was so remarkable. The first time the writer saw him, he was occupying temporarily, with his family, a dwelling of the most humble description. Never before was he so struck with the aspect of real dignity in a log cabin, in a forest. His manners would have done honor to a palace.

As might be expected from his holy and exemplary life, his last end was peace. When he found death approaching, he had his family called around his bed. He requested a portion of Scripture to be read, on which he made appropriate remarks—addressing each one particularly, telling them that the doctrines he had long believed and preached to others were now his consolation and support as he was passing through the valley of the shadow of death. He then commended them all to God in prayer. A short time after this his emancipated spirit ascended, as we doubt not, to join the general assembly and Church of the first born in the presence of God and the Lamb.

J. W. MOORE.

The next minister was Alexander Mitchell, a native of Argyleshire, Scotland. Dr. McLean, of Cheraw, informed me, says Rev. James A. Wallace, from whom we quote, that he had examined his credentials and that he was only a licentiate. And, as appears very unfavorable, he passed himself for an ordained minister. Rev. D. McQueen, now Dr. McQueen, "informed me," says Mr. Wallace, "that Mr. Mitchell was a classmate of Robt. Pollock. He was here only a few weeks when he died. Coming during the sickly season he imprudently went out to witness a deer chase and took the fever, which terminated his life. His friends were

written to in Scotland, but no answer was received from them. He has interred near Mr. Covert, having died November 4th, 1832.

Their next minister was the Rev. John McEwen, during whose brief ministry there was a considerable revival of religion. He died on the 31st of May, 1833.

Geo. H. W. Petrie, (now D. D., and of Montgomery, Ala.) came next in succession. He was a native of Charleston, a graduate of the College of that city and of the class of 1834 at the Theological Seminary in Columbia. He was licensed by the Charleston Union Presbytery on the 10th of April, 1834, dismissed to Harmony Presbytery in April, 1835, and ordained and installed on the 19th of April, 1835, having begun preaching as a candidate in December, 1834. Rev. Mr. Cousar presided at his ordination. Rev. R. W. Builey preached the sermon and Rev. R. W. James delivered the charges to the pastor and people. He was released from this pastoral charge on the 23d of April, 1836. The congregation then addressed a call, on the 1st of April, 1837, to Rev. James Lewers, pastor of the Wappetaw Church, who was dismissed in due form to the Presbytery of Harmony by Charleston Union Presbytery, but it appears from the subsequent action of Presbytery that he did not become a member of that body. On the 20th of November, 1839, he was dismissed to the Presbytery of South Carolina, having never presented his former paper to the Presbytery of Harmony. [Minutes Presbytery of Charleston Union, p. 288.]

The above facts have been chiefly taken from the correspondence of the present writer with James A. Wallace, subsequently pastor and historian of the Williamsburg Church.

INDIANTOWN CHURCH.—The Rev. Andrew G. Peden, who had been a student of the Theological Seminary at Columbia was ordained on the 21st of April, 1835, and took charge of this church, which he retained until the 4th of April, 1839, when the pastoral relation was dissolved by mutual consent by act of Presbytery, and Mr. Peden became pastor of the neighboring church of WILLIAMSBURG.

HOPEWELL (PEE DEE).—At the end of the last decade the Rev. N. R. Morgan was serving this church in connection with that of Darlington. This arrangement continued till 1832 when he removed to Alabama. During his pastorate several camp meetings were held, churches were revived and

some eighteen or twenty members were added to each. Early in the year 1834, the Rev. Thos. R. English was chosen pastor of Hopewell Church. He was ordained and installed on the 2d of June, 1833, and held this office for two years. After Mr. English, Rev. Rufus Bailey and Rev. Uriah Powers were occasional and alternate supplies till the year 1836, when Rev. Julius Dubose was elected pastor and held this office for two years, when the failure of his health compelled him to relinquish the charge. In January, 1838, the church gave a call to the Rev. Joseph Brown, of Robeson County, N. C., who remained the faithful and beloved pastor of this church and congregation for more than twenty years.

We have spoken before of the early elders of this church. In September, 1832, elder Alexander Gregg died, having served five years, and in the beginning of the year 1833 Samuel E. Wilson, James McCown and William T. Wilson, were elected Ruling Elders. Elder William T. Wilson died in 1856, having served thirty-three years, at the age of sixty-two, universally loved and respected, a prince among his brethren, a pure, good, wise and holy man; as an elder, tender, parental; modest, yet elevated; cautious to reticence, yet bold, strong, firm and profoundly sympathetic; tall, comely, commanding. Elder Samuel E. Wilson removed in 1836 to the Church of Mount Zion, in Sumter District, where, with an exemplary piety and patriarchal dignity he long served his generation. It was during the office of these men and the pastorate of Rev. T. R. English that the State of South Carolina was almost rent in twain by the party strife well known as the days of Nullification, when the quiet of the church itself was greatly disturbed. From the close of 1834, when the Rev. T. R. English closed his labors at Hopewell, to the beginning of 1836, during the ministry of Urias Powers, no change took place in the eldership. During the pastorate of Rev. Julius J. Dubose, commencing July, 1836, Col. Saml. Bigham, one of the ruling elders of this church, emigrated to Alabama, and about this time his brother, Daniel Bigham, died, thus making a vacancy in the eldership which was filled in the fall of the same year by the election of William Gregg, William Britt, John McClenaghan, and James McPherson. William Britt and William Gregg both died in 1837.* It was

* Mr. Gregg was father of Rev. Geo. Cooper Gregg, and grandfather of Rev. W. A. Gregg. Mr. Britt was grandfather of Rev. Marion Britt, now (1878) of Atlanta, Geo.

during the pastorate of Rev. Julius J. Dubose that Hopewell held her last camp meeting, in the year 1836. In 1839 Elder Capt. John Gregg died, and towards the close of that year Hector Cameron, Elijah Gregg and Levi Gregg were elected elders. [MS. of D. E. Frierson.]

DARLINGTON.—We have seen, in our history of the last decade, that the Rev. R. N. Morgan, a member of Harmony Presbytery, was chosen their minister to serve this church as stated supply, in connection with Hopewell Church, which relation continued until the close of the year 1832, when he removed to the State of Alabama.

In 1832, when the reviving influences of the Holy Spirit were diffused generally throughout the State, the village of Darlington and vicinity shared largely in the gracious visitation. Large accessions, for the population, were made to the Presbyterian Church, which laid the foundation for its present prosperity. Whilst the fathers and mothers have fallen asleep and are removed to "the General Assembly and church of the first born which are written in heaven," their sons and daughters have taken their places, occupy their seats, and are preparing, it is hoped, to meet their pious kindred in the church above.

In 1833, the Rev. R. W. Bailey was elected stated supply. In this connection he served the church two years, to the edification of its members and the general advancement of its interests. Messrs. John DuBose and Robert Killin were added to the eldership. Subsequently, September 14, 1835, the session was enlarged by the ordination, as ruling elders, of Messrs. John E. McKaskill and S. Wilds DuBose.

In 1835, the Rev. Urias Powers, a member of the Presbytery of Harmony, was chosen stated supply, in connection with Hopewell church. About this time the church received an accession of strength and numbers from the Williamsburg church, in the persons of W. E. James, Samuel James, and Ezra Green, with their families and servants. W. E. James was set apart to the office of ruling elder April 3d, 1836. Mr. Powers continued his connection with the church for twenty years with acceptance and profit to the congregation, and with equal fidelity in co-operating with the session in maintaining the discipline and purity of the church.

In January, 1838, the Rev. George W. Petrie was chosen stated supply. He served the church one year, during which

time he preached every alternate Sabbath to the colored population—having two stations, the one at Law's place, the other at Green's.

During the following two years the church enjoyed temporarily the ministerial services of the Rev. Joseph Brown, and the Rev. D. J. Auld.

A pastoral call was made out for the services of Mr. Auld, who declined the acceptance of it in favor of a similar call tendered to him by the Harmony Church, in the forks of Black River. (MS. of Rev. Wm. Brearley.)

CONCORD CHURCH (Sumter District).—We have not at present the means of ascertaining the condition of this church in the earlier years of this decade. The last notice we have seen of it gave it a membership of eighteen. This was in 1828, when it was represented as vacant. In 1837 it was vacant, with a membership of forty-six. Under the ministry of Donald McQueen, D. D., its membership had increased to sixty-seven, more than twice the membership of Sumterville Church at that time. In 1839 it numbered seventy-two members in communion.

SUMTERVILLE PRESBYTERIAN CHURCH.—In the year 1830 the first Presbyterian Church was erected upon a lot then on the outskirts of the village, but now in the heart of the town. There seems to have been no formal dedication thereof, but the first use made of it appears to have been the holding of a three days' meeting and communion, and the admission of twelve persons as members of the church, among them, the late Wm. M. DeLorme, who was soon after promoted to the eldership and served for nearly forty years, revered and beloved by all who knew him. This building continued to be used until 185 , when the present edifice on the adjoining lot was erected and the old building sold to the Sons of Temperance. Shortly after the war the congregation obtained a reconveyance, and converted it at considerable expense into the present commodious parsonage.

The first regular session of Harmony Presbytery in Sumterville was held in this church in the latter part (including 4th Sabbath) of November, 1831. The following entry is found in the sessional records; "1832—1st Sabbath in May, James H. Thornwell was admitted upon his faith and experience a member of the Presbyterian Church at Concord, but attached himself as a member of *this* church."

In June, Capt. James Caldwell and Wm. M. Delorme were nominated by the session to the congregation as additional elders. The former, consenting, was unanimously elected and ordained; the latter, however, requested further time for consideration.

In November, Mr. Samuel Weir was examined and received as a member, and at the communion season following in December, "he took the covenant of the church and was publicly received by the right hand of fellowship." As nothing is said of his baptism, it is presumed that he had been previously baptized. This entry would, therefore, indicate that the custom of this church was then different from what it now is with us and in the churches generally, as to the mode of receiving new members.

In January, 1833, Rev. John McEwen resigned his charge of the church, and died on 31st of May thereafter, the Rev. R. W. Bailey commenced his labors as a supply in the church, preaching every other Sabbath for about one year, as it would appear from the records. Mr. Bailey was a Northern man, who came to South Carolina about the year 1827, and was the principal of the Rice Creek Springs Military school in Richland District, which was broken up principally because of public sentiment, engendered by the nullification embroglio, as averse to Northern men being in charge of a military school in South Carolina.

In the winter of 1833-34, Messrs. John Knox and James Caldwell, elders, with their own and other families of the congregation, removed to Alabama. This diminution of members, together with asperity of feeling between members, caused by difference of political opinion, seem to have thrown a burden on the church which nearly extinguished its vitality. There is no record of any baptism, session meeting, or communion during the year 1835, the last entry being of a baptism in 1834 by Rev. Leighton Wilson. There was no communion held during 1834, 1835 and 1837, and only one in 1836, and not a single person admitted to membership during 1834, 1835, and 1836, and not till September, 1837, when Mrs. Clarissa McQueen was admitted on certificate from Newark. The records were not even sent up to Presbytery for approval between November, 1834, and April, 1837. The only light during this dark period appears to have been that Rev. Julius J. DuBose supplies the church at intervals

for some months, and that Wm. M. DeLorme and Anthony White were elected and ordained elders in 1835. Rev. Donald McQueen became pastor and took charge of the church in January, 1838, giving to it half of his time, and the other half to Concord Church, J. B. White, W. M. DeLorme, and A. White being the elders, the latter clerk of session. At this time the roll shows twenty-eight white members and and one colored; the latter (Carolina) is the oldest living member and the only colored member now (1876) in communion with the church.

HISTORY OF HARMONY CHURCH, NOW A PART OF MANNING CHURCH.—The church of Harmony was organized in the month of April, A. D. 1830, with twenty-two members, and two ruling elders, all white persons.

The causes which led to its organization were these: The labors of the Rev. John McEwen, who preached at that time in the Fork of Black River as a missionary, proving very acceptable to the people, and there not being any Presbyterian Church convenient to them, and they being anxious to secure to themselves and their children the privileges of the regular ministrations of the word, it was determined by the blessing of Almighty God, to form themselves into a church, which was accordingly done, under the instrumentality of Rev. John McEwen, and the church was taken under the care of the Presbytery of Harmony at its next stated meeting thereafter. Mr. McEwen continued to preach regularly to them, in conjunction with the Church of Sumterville until his removal to the church above, in the month of June, A. D. 1833.

The labors of this devoted servant of the Lord Jesus Christ were greatly blessed, and a number of white and colored persons were added to the church under his ministry.

After the death of Mr. McEwen the church was unsupplied, except by occasional visits of neighboring pastors, until the spring of A. D. 1834, at which time, in connection with the church of Concord, they succeeded in obtaining the services of the Rev. Francis R. Goulding. Mr. Goulding left them at the end of the year, and was succeeded by the Rev. Philip Pierson in the following spring, viz., A. D. 1835. Mr. Pierson preached for them until June, 1837, at which time he left them.

They were then unsupplied except by occasional visitors, until the fall of the ensuing year, 1838, at which time they

employed the Rev. Julius L. Bartlett, who remained with them until the fall of the next year, 1839.

BRUINGTON.—This church in connection with Midway, continued to be the pastoral charge of Rev. John Cousar. The total membership of Midway being, in 1830, 185, and of Bruington, 186, 184 and 147, in 1831; 204 and 146 in 1832; 200 and 142 in 1833; 160 and 110 in 1834. In 1837 the pastoral relation between father Cousar and these churches was dissolved at his own request, on account of the infirmity of age, by the Presbytery of Harmony at its meeting in Indiantown Church, and he died the following autumn, having been pastor of these churches for 26 or 27 years. Father Cousar had long been an active and zealous minister of Christ. He had been the stated clerk of the Presbytery of Harmony from its organization in March, 1810 until October, 1836, when he resigned the office which he had filled so well. He was greatly disturbed by the division of the church which was about to be effected, and resisted it to the last. He communicated his views at length, in a letter addressed to the Presbytery from Midway, Sumter District, South Carolina, April 5th, 1837, arguing strongly against the attempted division. The Presbytery meeting at Sumterville, in November of the same year, adopted the following minute: "The Presbytery being duly informed of the death of Rev. John Cousar, would express their sense of the respect due to the memory of the deceased. He had become the last survivor of his brethren, who originally composed this body, and for several years was regarded the father of this Presbytery. Having almost fulfilled the measure of three score years and ten, he had been indefatigable in his attendance upon the meetings of this judicatory, served it with great fidelity, preserved an unblemished moral character, and was revered for piety and usefulness." [MS. Minutes, Vol. II, 193.] Mr. Cousar was a man of marked character, not without many innocent singularities, but with all this greatly beloved.

Bruington church remained without a pastor and the stated administrations of the gospel, until the autumn of 1838, when it made out a call for the Rev. Julius L. Bartlett, a minister of Harmony Presbytery. Presbytery placed this call in his hands, and at his request allowed him to retain it for consideration until its next regular meeting. Soon after this Mr.

Bartlett commenced preaching regularly in this church, giving half his time to it, but he did not remain long for he soon after left the church, and also this Presbytery. At that time the church of Brington was composed of about twenty members and two ruling elders.

The Rev. Philip Pierson was called to the *Midway Church* as its pastor, in October, 1837, and installed May 10, 1838. Mr. Pierson was really the first pastor, ecclesiastically speaking, Midway ever had. Mr. Cousar was never regularly installed, though indicated as pastor in the statistical tables.

SALEM (B. R.)—The Rev. Robert Wilson James continued the pastor of this church through this decade, a man greatly beloved by his flock and by all who knew him, a man wise in counsel, judicious in action, revered by his people, whose labors were blessed, not only to the white portion of his flock, but to the numerous band of colored people who waited on his ministry. To his efforts is the Theological Seminary at Columbia greatly indebted for those funds raised by his gratuitous labors, which so largely contributed to its support at this period of its history, while as yet it had little or no endowment.

MOUNT ZION (SUMTER.)—As has been intimated, the Rev. John Harrington ministered to this Church with great acceptance till the failure of his health in 1834. In that year the Rev. William Moultrie Reid, a member of the first graduating class in our Columbia Seminary, was invited to preach, and took charge as the first minister ever installed over the Church. His ministry was one of great faithfulness, and he endeared himself greatly to his people by his labors, both public and private. His labors were greatly appreciated by the colored people of his charge. The membership of this Church arose to the number of 200 during this decade, but the larger portion of these must have been blacks.

CHESTERFIELD DISTRICT.—We find the Rev. John McFarland ministering in 1832 to the Churches of Pine Tree, Rocky Ford, Pisgah and Lebanon. The Postoffice address of Rev. John McFarland continues still to be Chesterfield C. H., South Carolina, but there are no statistics of the churches above mentioned in the minutes of the General Assembly, or Synod. These people continued to worship the God of their fathers, to read their Gaelic Bibles, to chant their Gaelic Psalms, and some of the elder of them to retain in memory

the old traditions of the brooks and braes of their native Scotland, or the Isle of Skye, from which some of them came.

NEWHOPE.—Difficulties arose in Mount Zion Church growing out of the location of their new house of worship. This led to the organization of New Hope Church, which took place on the 6th of January, 1831. At Old Mount Zion Church Newhope was organized, with 22 members. Wm. McCutchen and Wm. Shaw, elders. [Minutes of Harmony Presbytery at Hopewell, April 7, 1831.] This organization did not continue long. It was merged into that of

BISHOPVILLE, which was organized by a committee of Presbytery in the fall of 1838, with twenty-two members and four elders, whose names were J. W. English, Robt. Commander, James McCallum and Wm. McCutchen. The members that constituted the Church at its organization were partly the members of the New Hope Church (*alias* Old Mount Zion), which became extinct when this was organized—and partly they were from Salem (Black River), who had purchased lands in this vicinity and moved up from that congregation. The Church obtained the services of Rev. Thomas R. English as soon as it was organized. [MS. of Rev. W. W. Wilson. Records of Harmony Presbytery, April 4, 1849.]

CHERAW.—The 10th day of April, 1830, is the earliest date of our regular Church Records.

In April, 1832, the Church consisted of thirty-one members. During that year there was considerable religious interest in the Church and community, and ministers were invited to visit the people and instruct them. The Rev. Daniel Baker, Rev. S. S. Davis, and several ministers from Fayetteville Presbytery labored among the people, and there were added to the Church in about twelve months thirty-eight members.

In April, 1834, Mr. Powers, who had not been installed pastor, left the congregation, the Church at that time numbering some sixty-seven communing members.

In November, 1834, Rev. Rufus W. Bailey was employed as a stated supply, and during the period of his ministry, say two years, some twenty-five members were received on examination into the communion of the Church.

In the second volume of the sessional records, pp. 10, 12, the following :

" TUESDAY, October 30, 1835.

" Session met at Mr. Coit's. Present—all the elders, viz : L. Prince, J. C. Coit and M. McLean.

" Opened with prayer.

" The stated minister of the Church being absent from town, and not expected to return before the approaching meeting of Presbytery and Synod, the session determined to proceed to business without a presiding minister, M. McLean was appointed the delegate to the next meeting of Harmony Presbytery, and also to the next meeting of the Synod of South Carolina and Georgia, and J. C. Coit his alternate.

" On motion, the following preamble and resolutions were unanimously adopted :

" Whereas, the future character of the Southern portion of our Church will most probably depend very much upon the character of the Theological Seminary under the care of the Synod of South Carolina and Georgia ; therefore,

" *Resolved*, as the opinion of this session, That the Seminary ought, in the present state of the Presbyterian Church, to be distinguished, not only for its decided orthodoxy, but also for the zeal of its professors in opposing and striving to root out the destructive heresies which have unwarily been permitted to creep into the Church.

" *Resolved further*, as the opinion of this session, That it ought to be diligently inculcated upon the young men educated at the Seminary, that it will be their duty when they enter the Christian ministry not only to preach the truth, but also, in the spirit of their Divine Master, and of His holy apostles, earnestly to contend for the faith which was once delivered unto the saints, and combat the heresies which are now corrupting the Church.

" *And resolved also*, as the opinion of this session, That the professorship now vacant in the Seminary ought not to be filled by any one who is not only a man of decided orthodoxy, but one who is also known to have evinced his attachment to the standards of our Church by his decided stand on the side of truth and his past efforts to arrest and expunge the errors now held and published within the pale of the Church.

" *Resolved*, That if neither the delegate of this session to the Synod nor his alternate can attend the approaching meeting of that body, then it shall be the duty of the clerk of the

ession to forward a copy of these resolutions to the Moderator of the Synod, with a request that they be presented to the body over which he presides.

"Adjourned by prayer.

"(Signed)

M. McLEAN, *Clerk.*"

In the same volume of records, page 20, is the following:

"TUESDAY, February 29, 1836.

"Session met at the house of Mr. Coit.

"Present—all the elders, viz: L. Prince, J. C. Coit and M. McLean.

"Opened with prayer.

"The Church being at this time destitute of a stated ministry, and there being no Presbyterian minister in town, or within convenient distance, Mr. Prince was appointed Moderator.

"It was resolved that till the session or church shall otherwise determine, the collections taken up at the monthly concert prayer meetings of this church shall in future be remitted to the treasurer or other authorized agent of *The Western Foreign Missionary Society*, as often as the amount thereof shall equal one hundred dollars, for the purpose of aiding to support the missionaries of said Society."

On the 27th to the 37th pages of the same volume of sessional records is the following:

"SEPTEMBER 29, 1836.

"Session met at the house of Mr. Prince.

"Present—all the members as above"—[Rev. M. D. Frazer, L. Prince, J. C. Coit and M. McLean.]

"Opened with prayer.

"*Resolved unanimously*, That the Church be convened by public notice from the pulpit, and that the following be recommended for its consideration and adoption, viz:

"Whereas, a circular dated "New York, 13th July, 1836," has appeared in the newspaper called "The Presbyterian," dated 17th September, 1836, signed by W. W. Phillips and others, a committee, appointed by the meeting publicly called in Pittsburg through the moderator of the last General Assembly, of those who voted for the resolutions of Dr. Miller, condemning certain doctrinal errors, &c.; and whereas

several questions are proposed in said circular touching topics of vital and fundamental import to the Gospel and Church of Christ, and are addressed to the deepest feelings and sympathies of Christians; therefore, it is becoming, at such a crisis, for the Churches to bear their testimony to the truth, and to express their convictions as to what should be done by those who are of one mind and one faith; therefore,

“*Resolved*, That the following answers to the questions in said circular do express the feelings, conviction and testimony of this church in the premises :

“ Question 1st—With so great a difference of sentiment in regard to doctrine and order in the Presbyterian Church, can we continue united in one body, and maintain the integrity of our standards, and promote the cause of truth and righteousness in the earth ?

“ Answer—We think not.

“ Q. 2—If you think it can, please to say how the causes that at present distract us can be removed ?

“ A.—It is answered in the first.

“ Q. 3—Do you believe that there are ministers in our connection who hold errors on account of which they ought to be separated from us ?

“ A.—Yes.

“ Q. 4—If you think such errors are held, please to name them particularly ?

“ A.—They are set forth with precision and truth in the document called ‘The Act and Testimony,’ well known among the churches.

“ Q. 5—If you believe that persons holding the errors you name ought to be separated from the communion, what, in your judgment is the best way of accomplishing it.

“ A.—We are decidedly of opinion that the fidelity of the Church as a witness for Christ and for *His truth*, demand that such ministers be cut off from our denomination. The best way to effect the object is to proceed according to the constitution, if it be possible to accomplish the necessary result in that way. If not, then, from the necessity of the case, by some revolutionary movement.

“ Q. 6—It was repeatedly avowed by ministers in the last General Assembly that they received the Confession of

Faith of our Church only for 'substance of doctrine, as a system, or as containing the Calvinistic system in opposition to the Arminian,' &c. Hence, we know not how much of our standards they adopt and how much they reject. Is this, in your opinion, the true intent and meaning of 'receiving and adopting the Confession of Faith'?

"A.—No.

"Q. 7—It is believed by many that much of the evil of which we now complain has come upon us in consequence of our connection with the Congregational Churches within our bounds, and represented in our judicatories. We would ask whether, in your judgment, it would not be better, as a Church, to have no other connection with Congregationalists than the friendly one which we now have with them as corresponding bodies?

"A. —Yes.

"And whereas the above named committee cannot discharge the duties of their appointment without incurring expenses, therefore,

"*Resolved*, That the sum of \$ be forwarded as our contribution for that object.

"*Resolved, also*, That the above proceedings be published in the Southern Christian Herald, signed by the Moderator of Session.

"The above proceedings having been read from the pulpit after sermon the 9th October, and a meeting of the church having been at the same time announced to be held on the 3th October, the meeting was accordingly held on that day, and the above preamble and resolutions (after filling the blank in the second last resolution with 25) were adopted.

(Signed)

"M. McLEAN, *Clerk*."

In October, 1836, Ruling Elder J. C. Coit was licensed by the Presbytery of Harmony to preach the Gospel, and at the spring session of the same Presbytery, April, 1837, a call signed by all the members of the Cheraw Church was sent to Presbytery for him to become their pastor. In July, 1838, Mr. Coit was ordained and installed pastor of the Cheraw Church in accordance with said call.

During the summer of 1838, George H. Dunlap and John Wright were elected by the church and ordained ruling elders by the session.

In the second volume of Records of session, page 47, is the following entry :

“SEPTEMBER 23, 1838.

“The following preamble and resolutions were adopted, viz :

“Whereas our Lord has established his Church, and appointed therein officers to govern and to teach, and has also instituted families in which he has established also persons to govern and to teach, and has enjoined upon this people duties connected with their relations to the family and the Church; and whereas heretofore in the religious discipline and instructions of the servants and children of this congregation no proper regard has been paid to those divine institutions and the obligations connected therewith in the premises, but it has been customary with us to have the children taught statedly on the Sabbath, and sometimes also the servants, by such persons, whosoever they might be, as might volunteer to discharge that duty; and whereas, where there is no law there is no transgression, so where there is no law there is no obedience, and wishing as a Church and as a people to be found walking in all the ordinances and commandments of the Lord; be it therefore

“*Resolved*, 1, That the Sabbath-school, as heretofore conducted, be abolished.

“2. That it is a duty devolving upon the heads of families faithfully and daily to teach their children and servants the principles of the doctrines of Christ, and their duties to God and man, which duty this session feels called upon not only to declare, but to enforce by all the authority committed to them in the Church; and they therefore enjoin the daily attention to these obligations upon the parents in this congregation, and, furthermore, they recommend, as a most useful manual of instruction, the Confession of Faith and larger and shorter Catechisms of the Church, to be read in the family as part of the exercises of religious worship.

“3. That the parents of this congregation be, and they are hereby, enjoined to secure the attendance of their children and servants on the Sabbath day at such time and place as

e pastor of this church may indicate, to be by him instructed in the religion of Jesus Christ.

"4. That these proceedings of session be communicated at the next Sabbath, by the pastor, to the congregation."

GREAT PEE DEE.—The origin of this church cannot be better told than in the language of the record found in its first book of Minutes or Sessional Records, which is believed to be drawn in the handwriting of Rev. Colin McIver, and which is as follows :

"A few persons residing in the district of Marlborough, in the State of South Carolina, some of whom had previously been members of the Presbyterian Church, and others, though not yet communicants, having been brought up among Presbyterians and feeling a strong attachment to the form of worship and general usages of the Presbyterian Church, finding, on account of the distance of their several places of residence from the Red Bluff Church, which was the nearest Presbyterian place of worship to which they could have access, that their attendance at that place as frequently as they desired would be productive of some inconvenience, prevailed on Rev. Archibald McQueen, the pastor of that church, to come a few times to preach to them in as central a situation as they could select for the purpose. Mr. McQueen complied with their request as much as it was practicable for him to do; but it was not in his power to visit them on the Sabbath. Perceiving their strong desire to enjoy the preaching of the Gospel more frequently, and that, too, if practicable, on the Sabbath, he prevailed upon Mr. Hector McLean, a minister of the Presbytery of Fayetteville, to visit them, which he accordingly did, for the first time on the last Sabbath, in December, 1832. The result of this visit was a desire on the part of the people to be more regularly supplied with the preaching of the Gospel, and Mr. McLean continued his labor among them once a fortnight. This produced an increasing desire on the part of the people to be placed in such circumstances as might secure to them the future regular and stated ministrations of the Gospel; and they were, on the 25th day of May, 1833, regularly organized as a church and congregation. On this occasion, Rev. Colin McIver, a member of the Presbytery of Fayetteville, by special request, presided, and the following act of organization was unanimously adopted."

The act of organization is here omitted, for the sake of brevity, which provided that they should report themselves to the Presbytery of Fayetteville, and make application to be taken under their care. This was subscribed by twenty-six persons. Immediately thereupon the following persons were chosen to exercise the office of ruling elders, and ordained the Rev. Colin McIver, viz: Lewis E. Stubbs and James McRae. The first named seems to have been an unfortunate selection, for after having given the Church a good deal of trouble, he was, in about four years thereafter, excluded by the session. December 7th, of the same year, David G. Coit was elected and ordained elder. In May, 1835, Jonathan Hart was elected and ordained elder. From about this time Malcolm Nicholson seemed to have exercised the office of ruling elder until the time of his death, in July, 1837. It is probable that he had been an ordained elder previous to his connection with this church, as the records make no mention of his ordination. In the year 1837 occurred, also, the death of David G. Coit, a man remarkable for his general intelligence, and still more for that energy of character and high enthusiasm which he carried with him into everything in which he engaged.

December 10th, 1837, Benjamin N. Rogers was ordained elder. Rev. Archibald McQueen supplied the pulpit this year, alternately with Rev. H. McLean, it is said at the instance of some of the congregation. May 13th, 1838, Jas. H. McQueen was ordained elder.

In 1838 or 1839, the connection of this church with Fayetteville Presbytery ceased, and it was taken under the care of Harmony Presbytery. Rev. Hector McLean served us regularly as stated supply from his earliest visits until about this time, preaching at first in private houses and in a school-house until our present church edifice was built. His memory here, associated as it is with our being first gathered into a household of faith, is still cherished with great respect and affection by the few who survive his labors in this vicinity. [MS. of D. Matheson.]

LITTLE PEEDEE.—In the year 1830, the Rev. Joseph Brown, then a licentiate of the Presbytery of Fayetteville, was called by this church as a supply. This was the first regular preaching on *the Sabbath* this church had yet enjoyed. He continued to supply them on every third Sabbath until Janu-

1838, when he assumed the pastorate of the Hopewell church. During his ministry three ruling elders were ordained, viz: Messrs. Daniel Charmichael, Archibald McInre and Michael Carmichael. In 1839 Rev. Archibald McInre, of Fayetteville Presbytery, then an aged man, became the supply of this church.

PINE TREE.—The Rev. John B. McFarland continued to supply this church (in connection at least some portion of the time) with Chesterfield, through this decade.

The RED BLUFF CHURCH continued connected with the presbytery of Fayetteville, April 8th, 1833, Rev. Archibald McQueen was installed pastor of Centre, Laurel Hill, and Red Bluff Churches. Two years afterwards (1835) the Red Bluff people removed their place of worship over into North Carolina, about five miles east of the old site, built a new house of worship and changed the name of the church to Smyrna, hence on the minutes of Fayetteville Presbytery (1839), Rev. A. McQueen is marked pastor of Laurel Hill and Smyrna and the name of Red Bluff is not on the roll of churches, so that what is now the SMYRNA CHURCH (says J. Cousar, writing in 1878) is the legitimate successor of the old Red Bluff. It is, says he, a flourishing church, containing about one hundred and fifty members. They are now erecting a new house of worship. The cause of the removal have not been able fully to ascertain. Some of the probable causes are the want of good titles to their church property, the greater convenience to the pastor and the fact that the membership had increased much faster on the eastern than the western side of Little Peedee, causing the old site to be inconvenient to the larger portion of the membership. Whatever be the cause in the light of the years that have since elapsed, it clearly appears that it was a mistake. Better had a new colony had been pushed out in that direction and the old organization remained intact. By the breaking up, Presbyterianism has lost ground in Marlboro', and the upper portion of Marion Counties in this State. It is the impression of persons in that vicinity that if the old organization had remained, the Red Bluff Church might have been as large and flourishing as either of its cotemporary sisters. Laurel Hill and Ashpole, out of the old material two churches have since been organized, viz: Carolina and the present Red Bluff. But before these new organizations sprang up a goodly number

of Scotch Presbyterians being without a church of their own choice fell in with the Methodist and Baptist denominations. Some of these with the restitution of the Church of their fathers, have returned to their former faith, others doubtless will, but the greater number are lost to the Presbyterian fold." [J. A. Cousar in 1878.]

MOUNT MORIAH.—Sundry members of Pine Tree Church petitioned the Presbytery of Harmony, at its Sessions in Camden, November 4th, 1835, for a distinct organization as a church by the name of Mount Moriah. Its organization was duly reported to Presbytery at the Sessions at Cheraw, April 7th, 1836. It was located some seventeen miles from Camden and was supplied for a season by Rev. M. D. Fraser, whose relations were residents of that neighborhood. A considerable number of its members removed to the west. After dragging out a feeble existence for a few years it was dissolved by the Presbytery of Harmony, the larger share of its members uniting with Pine Tree and a few, perhaps, with Bishopville. Its first and only elders were Samuel McLeod, Daniel McCaskill, D. Bethume, and Daniel McCaskill, of the same name with the former.

BETHESDA, CAMDEN.—The Rev. S. S. Davis, gave notice to the church that he would resign his charge at the close of the year 1830, three months notice being required. At a special meeting of the congregation held on the 14th October, 1830, in answer to inquiry, a letter was read by Elder J. S. Murray, from the Rev. Dr. Goulding, stating that he would accept the pastoral charge of Bethesda Church provided the Synod would release him from his professorship in the Theological Seminary at Columbia.

An election for a pastor was then entered into, when the Rev. Dr. Goulding was unanimously elected, with a salary guaranteed of \$1,500 per annum.

A meeting was held on the 19th December, 1830, when Daniel L. DeSaussure, elder, stated that he had attended the meeting of Synod to advocate the call for Dr. Goulding, when the Synod resolved that the services of Dr. Goulding could not be dispensed with at the Theological Seminary. The pulpit was declared vacant.

At a meeting of the congregation on the 26th December, 1830, an election for pastor was held, when the Rev. S. S. Davis was unanimously elected.

At a meeting held September 16th, 1831, it was resolved to elect three additional ruling elders, when Charles J. Shannon, John Workman and Thos. McMillan were duly elected. At the same time a letter was received from the Rev. S. S. Davis, stating that it was his intention to resign his charge at the expiration of the present year.

At a meeting held on 25th December, 1832, it was

Resolved, That an election for a pastor to fill the vacancy occasioned by the Rev. S. Davis, be entered into on this day two weeks.

BETHESDA CHURCH, 7th January, 1833.

Agreeable to adjournment, this meeting was held for the special purpose of electing a successor to Mr. Davis, when the Rev. John Witherspoon, of Hillsboro', N. C., was put in nomination, and was unanimously elected. A salary of \$1,200 per year and the surplus from pew rents, was guaranteed to the pastor elected. As a merited tribute to the Rev. Mr. Davis, a committee, consisting of Lewis Ciples and J. K. Douglas, was appointed to convey to him the following note:

"The Church of Bethesda beg leave to tender to the Rev. S. Davis, their grateful acknowledgments for his faithful services during his pastoral care of this congregation, and they beg that he will bear this people in mind in his petitions to a throne of grace, and carry with him the assurances of their cordial esteem and Christian friendship."

A letter was received from the Rev. J. Witherspoon stating that he would accept the call to this church, provided he was allowed one year to close his arrangements in North Carolina and to enter upon the duties of his office on 1st February, 1834.

Mr. Witherspoon's proposal was acceded to and in addition to his salary a subscription was raised to rent a furnished house for him during the current year.

At the appointed time Mr. Witherspoon arrived and labored with acceptance and success, until the year 1837, when a call was presented from the church at Columbia, which finally resulted in a separation. After great efforts on the part of our congregation to retain the services of Dr. Witherspoon, he removed to Columbia in July, 1837, and again our pulpit was closed.

At a meeting of the church in March, 1836, under Dr.

Witherspoon's ministry, John Rosser was duly elected a ruling elder.

At a meeting of the congregation held on the 27th of August, 1837, it was resolved that the church do meet on this day two weeks, for the purpose of electing a pastor. The congregation met agreeable to adjournment, when an election was entered into. Two candidates were before the congregation, the Rev. J. H. Thornwell, and the Rev. R. B. Campbell. An arrangement was entered into that the candidate had the highest vote on the first ballot should be declared unanimously elected. The highest vote was for R. B. Campbell, whereupon he was declared elected for an indefinite time, either party giving a six months notice. Mr. Campbell continued to serve this church for seven years. [MS. Jas. K. Douglas.]

CHAPTER IV.

FIRST PRESBYTERIAN CHURCH, COLUMBIA. — *Section 1.* — “During the year 1830, in the summer, Mr. Rennie obtained permission of the congregation to visit his friends in Europe; his pulpit being supplied by the Rev. Thomas Goulding, the first Professor in the Theological Seminary. During his absence a serious difference arose between the session and the corporation, respecting the future supply of the pulpit.

At a meeting held May 24, 1830, in anticipation of Mr. Rennie's term of service; the congregation by a public vote requested the session to make the usual nomination for pastor, evidently with a view to Mr. Rennie's re-election. This request the session declined complying with for the present; they being as evidently unwilling to make the nomination which the congregation desired. At a subsequent meeting June 7, 1830, the congregation overleaping the usual nomination by the session, proceeded to elect Mr. Rennie by a large majority of votes, for a second term, commencing January, 1831. A resolution was also passed designed to soothe the session, strongly regretting the difference between them upon the construction of the by-laws. Matters remained in this state until Mr. Rennie's return from his trans-Atlantic visit. On the 27th of January, 1831, he addressed a letter of resignation to the church session, grounded upon the

act that they, the spiritual officers of the church, regarded his election on the 7th day of June preceding, as unconstitutional. This resignation when brought before the corporation at a meeting held February 10th, 1831, was not accepted, and a vote was passed directing the session forthwith to "lay before the Presbytery of Harmony at its next meeting all matters as to the regularity of the Rev. John Rennie's continuance as pastor of the church since the first day of January last, under the vote of the congregation on the 7th of June, preceding. Until this matter should be adjudicated, Mr. Rennie was requested to continue his ministrations. It was finally settled by the Presbytery of Harmony in the spring of that year, which vested in favor of the session, that as Mr. Rennie had never been installed as pastor of the church, he could only be regarded as a stated supply, and that according to the by-laws of the church, he could not be re-elected by the congregation without a nomination by the session." This action of the Presbytery was taken at a meeting held in Columbia on the 8th of June, 1831. Its action is herewith approved, etc. See p.]

Mr. Rennie's connection with the church was terminated thus in July, 1831.

In the month of June preceding, the following persons were elected to the office of ruling elder: Col. John Taylor, Mr. James Ewart and Mr. G. T. Snowden. A request was also made to Mr. Law, who had withdrawn from the session about the time of Dr. Henry's resignation, to resume the duties of his office. These persons appear in session on the 25th of June; at the same time Mr. Young and Dr. Wells gave notice that 'from prudential reasons they would cease to act for the present as members of the session.'

"In consequence of these differences between the session and congregation growing out of Mr. Rennie's case, the church remained for sometime in a most disjointed condition. The pulpit was supplied by the Rev. Professors in the Theological Seminary, Drs. Goulding and Howe; meanwhile efforts were made to fill the Pastorate. A meeting of the congregation was called on the 24th of October, the Rev. Horace Pratt being the nominee of the session. The election was, however, postponed for want of sufficient agreement in the congregation, until the 13th of December; at this time

Mr. Pratt was duly elected for an *indefinite* period, at a salary of \$1,200. This call Mr. Pratt saw fit to decline.”*

“On the 30th of April, 1832, the Rev. Thomas Smyth was elected by the congregation, under the nomination of the session, as a supply till the first of January, 1833. This invitation was, however, declined.”

“At the annual meeting held May 15th, of this year, Col. Blanding, G. T. Snowden, William Law, David Ewart, and J. A. Crawford, were appointed a committee to revise the by-laws, with a view to harmonize them with the constitution and discipline of the Presbyterian Church. This measure was suggested by the past difficulties of the church, and resulted in the code of laws which now exists. At this meeting session was instructed to provide such occasional supplies for the pulpit as they might be able. Rev. Daniel Baker was accordingly invited for several months. During his brief stay, the church was refreshed by a gracious outpouring of God’s spirit, and a large addition was made to the communion of the Church. But Mr. Baker having a great reputation† as an itinerating evangelist, was soon withdrawn.

In 1831, seventeen joined the church on profession of their faith, a greater number than since the year 1820. In 1832, forty-nine joined on profession of their faith, and four by certificate.

“The session seem at this period to have great difficulty in nominating candidates for the pastorship. In the month of August, they addressed a letter to the Rev. Nathan Hoyt, of Athens, Ga., requesting leave to propose him to the congregation, which he refused. The next application, to the Rev. William McDowell, D. D., then pastor of the Third Presbyterian Church in Charleston, was equally unsuccessful.

*Previous to this the election had been for a term of three years.

†It was on Tuesday evening, May 8th, 1832, that a series of religious meetings was commenced, in which Presbyterians, Methodists and Baptists joined. On the 15th of May from fifty to sixty were at the inquiry meeting, including eight or ten who were reckoned converts. The 18th was observed as a day of fasting, humiliation and prayer, and a regular three days meeting was held, closing May 27th, when about twenty-five were found rejoicing in new hopes of eternal life, with more than fifty still enquiring. The meeting was carried on by the Baptist and Methodist brethren till about one hundred were reckoned as converts, some forty of whom united with the Presbyterian Church on the first of July. [Journal of a Theological student in “Life and Labours of Rev. Daniel Baker, D. D.” pp 167, 168.]

During this period the pulpit was principally supplied by the Rev. Dr. Goulding, who also moderated the meetings of session until January, 1833, when an invitation was extended to Rev. Samuel C. Jackson, (since D. D.,) a clergyman from New England, whom ill-health had driven to a warmer climate, to supply the pulpit during his stay at the South. Mr. Jackson remained in this charge till the first of May, when he returned northward. After his departure, the Rev. J. F. Lanneau was invited as a temporary supply, who served in this capacity during the summer."

"On the 9th of September, Mr. Jackson was duly elected pastor, with a salary of \$1,500, upon the condition that he should connect himself with the Presbytery of Harmony prior to his settlement. Against this measure a strong protest was entered, signed by thirteen persons, upon two grounds:

1st. That Mr. Jackson was a member of the Congregational Church. 2d. Because the election was deemed inexpedient in the present excited state of the church. Mr. Jackson, under the circumstances, declined the call, though otherwise disposed to accept of it."

On November 12th, session agreed to nominate Rev. Thos. Smyth as pastor, the former nomination having been for a temporary supply. But in consequence of the reported illness of Mr. (afterwards Dr.) Smyth, this nomination was withdrawn. The next nomination made by session was of the Rev. Samuel J. Cassels on the 17th of December, who was unanimously elected on the 6th of January, 1834. This call also was declined."

"The next attempt was more successful. From the early part of the year 1834, the pulpit had been supplied by the Rev. A. W. Leland, D. D., recently elected Professor of Theology in the Seminary, in the place of Dr. Goulding who had removed to Columbus, Georgia.

"In the month of March, Dr. Leland was nominated as pastor of the church in conjunction with the duties of his Professorship. On the 7th of April he was unanimously chosen, at a salary of \$1,500, from the 1st of January, 1855, continuing up to this date as temporary supply."

"The session having been reduced by the death of some of its members, J. M. Becket, M. D., formerly ruling elder in Lebanon Church, was, by vote of the church, on the first

Sabbath of November, 1835, invited to serve in the same capacity here. Dr. Wells was also invited to resume his official duties but declined. Messrs. Sydney Crane and Jas. Martin were elected, who were ordained on the following Sabbath, the 7th of November."

"The duties of the Pastoral office continued to be performed by the Rev. Dr. Leland, through the year 1836, nothing of importance occurring, except that some offense was created by an attempt to introduce instrumental music in the choir. Upon its being excluded by a vote of the session, and afterwards by a vote of the congregation, the excitement subsided."

In the month of November of this year Dr. Leland sent in his resignation of the Pastoral office, to take effect at the close of the year. Accordingly, at a meeting of the congregation held December 19, 1836, Rev. John Witherspoon, D. D., LL. D., of Camden, was chosen pastor, at a salary of \$2,000, and the session was instructed to make out and subscribe the call. The decision of this matter was referred by Dr. Witherspoon to the Presbytery of Harmony, who decided that he should accept the call. Against this decision the session of the Camden Church protested, and appealed to the Synod of South Carolina and Georgia. This appeal necessarily delayed Dr. Witherspoon's removal, but being finally withdrawn he was installed July 2d, 1837."

"Early in the year 1838, Rev. C. C. Jones having come to reside in Columbia as Professor of Church History and Polity in the Theological Seminary, through his influence a Sabbath school was established for the oral instruction of the colored people. This school was put under the care of the session, who appointed Mr. James Martin to superintend it, Mr. (afterwards Dr.) Jones consenting to serve as a teacher. It may be well to continue the history of this school until the present time (1845). Rev. Mr. (Dr.) Jones continued to teach it during the year 1838. After his removal from Columbia (1838) its exercises were conducted by Mr. John Jones, student of the Theological Seminary, till the spring of 1839. It was then continued by Mr. B. M. Palmer, Jr., student of the Seminary, until the month of July, 1841, at which time Mr. Palmer leaving the Seminary, and the Church being unhappily in a divided state, the school was discontinued till the year 1843. At this time, Mr. Palmer having become the

pastor of the Church, the school was reopened and placed under the instructions of Mr. Thomas E. Peck (afterwards D. D. and Professor in Union Theological Seminary, Virginia.) Its exercises were again suspended in the spring of 1845, Mr. Peck being then licensed to preach. The school remained suspended till the 8th of March, 1846, when a comfortable place being obtained in the basement of the Lecture Room, it was reopened and placed under the superintendence of Mr. Martin, and the instruction of Edward P. Palmer, student of the Seminary."

"But to resume the thread of the narrative. Dr. Witherspoon continued the pastor of the Church a short time. Being in infirm health, he resigned his charge April 29th, 1839.* Messrs. Martin and Snowden were appointed a committee to attend a *pro re nata* meeting of Presbytery, called to consider this resignation, with instructions to accede to it, and to ask leave to prosecute a call for the pastoral services of the Rev. J. H. Thornwell, then Professor in the South Carolina College.

"At the annual meeting held on the 12th of May this committee reported the pulpit vacant, and Professor Thornwell was invited to serve as a temporary supply for a short time."

"At a meeting held June 10, 1839, under a nomination from the session, the Rev. Mr. Thornwell was unanimously elected pastor of the Church, at a salary of \$2,000, to be paid semi-annually. This call was accepted by Mr. Thornwell, who was accordingly installed." [MS. History of the Columbia Church, written by Rev. Dr. B. M. Palmer while pastor of said Church.]*

* Dr. Witherspoon, in a card to the "Watchman and Observer," of May 28, 1839, acknowledges the services of Professors Leland and Howe, of the Theological Seminary, and Professor Thornwell, of the College, in supplying the pulpit during his protracted ill health, and to the Church of his charge for their generous contribution of \$2,290, over and above his salary, for the purpose of liquidating the pecuniary claims against him.

*Towards the close of this decade, on the 26th of March, 1839, Hon. H. W. DeSaussure, who had long resided in Columbia, who had twice been President of this congregation, from 1823 to May 12, 1828, and from May 9, 1831 to May 12, 1833, died at the house of his eldest son in Charleston, in the 76th year of his age. Of his ancestry we have written in our first volume, pp. 400, 401. He had been a soldier of the Revolution, had been Director of the Mint under Washington, and carried to the President the first handful of gold eagles ever coined by our Government. He was elected Judge of the Court of Equity in 1808 and Chancellor in 1824, and became, says Judge O'Neill, to South Carolina

RICE CREEK SPRINGS.—There was the organization of a Presbyterian Church at this place, which was once a summer retreat for families from Columbia and Camden. November 26, 1832, this Church was a petitioner to Presbytery.

This locality was the seat of a classical academy, or institute, under the care of Rev. Rufus Bailey and his coadjutors, and intended to be under the most salutary, moral and religious influences. It was numerously attended at one time, but failing of ultimate success, the institution had but a temporary existence, and the ecclesiastical organization, if it was perfected, was alike transitory.

HOREB, MT. HOREB, or CROOKED RUN.—We have found all these names appended to this church. The Rev. Wm. Brearley preached to this church once a month at least during this period. On the third Sabbath in September, 1832, the Rev. Daniel Blake preached, with that energy and emotion with which his pulpit labors were now accompanied, and a revival commenced, in which seventeen were added to the church, among whom were Mr. Mann and Mr. Bookman. On August 30, 1833, Abram Turnipseed, Thos. C. Wade and James McDill were elected elders, and were ordained on the following Sabbath. In October, 1836, Jacob Bookman, Nathaniel Marvin and Wm. Perry were elected and set apart to this office by prayer.

AIMWELL CHURCH (Fairfield).—The Rev. Wm. Brearley

what Kent was to New York. He became in 1836 President of the Court of Appeals. In December, 1837, resigned, and as Gov. Butler said in his message announcing his resignation, "He has worn the sword of a soldier amidst the perils of the Revolution, and the ermine of a virtuous magistrate, in peace. The one was never used but against the enemies of his country, and the other will descend from him without spot or blemish." From 1812 until his resignation he was a permanent inhabitant of Columbia; his hospitable house open to every stranger and to every youth who was disposed to be good and great. He was one of the Trustees and founders of the South Carolina College, and believed it to have been a main instrument of harmonizing the up-country and the low, by dissolving prejudice, by their young men being brought together in the same place and process of education, so that the South Carolina College became the pride of the State, and the intimacies formed in it were never forgotten. His diligence and capacity in his official labors is vividly shown by Judge O'Neal, by his tabular statement in which he shows that of the 552 decisions pronounced in the Charleston and Columbia Courts of Appeal, 390 were delivered by Chancellor DeSaussure, to say nothing of those pronounced in the Courts elsewhere. There come evidences of his friendship, too, to the Theological Seminary established here.

contributed to supply this church till 1837. In this year John Robinson was ordained an elder. In 1838, Mitchell Peden, then a probationer, and holding a commission from the Board of Missions, supplied this church and its vicinity for one year, in November of which he engaged to supply Mt. Olivet also. He was ordained and installed pastor in Mt. Olivet Church in December, 1839. He supplied Aimwell by special engagement for two years.

BEAVER CREEK.—The Rev. Robert B. Campbell ministered to this church at the commencement of this period. Having received a call from the old Waxhaw Church, that he might serve it conjointly with Beaver Creek, he was dismissed from Harmony Presbytery in April, 1830, to Bethel Presbytery, within whose bounds the Waxhaw Church is situated. When released from Waxhaw, he and the church of Beaver Creek were returned to Harmony. In the year 1838 his connection with Beaver Creek was dissolved by the latter Presbytery, and, as we have seen, p. 1267, he became stated supply of the church at Camden. In October of the same year, a call was extended to Samuel S. Donnelly, who was ordained and installed pastor on the 3d of November, 1838. [Minutes of Harmony Presbytery p. 215, *et seq.*]

HOPEWELL CHURCH (Chester District) is marked as vacant in 1830, with nineteen members; in 1831, vacant, with thirteen members; in 1833, vacant, with six members; in 1834, Pierpont E. Bishop, stated supply, membership six; vacant again in 1836; so in 1837; in 1838, still vacant, but with a membership of seventeen; in 1839 enjoying the pastoral services of Rev. S. B. O. Wilson, in connection with Six-Mile Creek, whose membership was fifty-three.

SION CHURCH (Winnsboro') seems to have enjoyed the presence of the Holy Spirit at various times. The sessional records show that on the last Sabbath in October, 1831, six persons were admitted to the church. The season was one of great interest. Professors of religion were aroused to more diligence and prayer than usual. A general seriousness pervaded the congregation. Some professed conversion, and some to be anxious about their eternal welfare. Public exercises were continued, with greater or less frequency, for twelve days successively. The means employed were prayer, preaching, exhortation, visiting, &c. This record is made to magnify the goodness and mercy of God. On the 2d of

March, 1832, fourteen, on the 23d of September twenty-five were admitted, and the following is the record appended: "The session of the church would here record the goodness of God in bringing so many into the fold of Christ. There had been a gradual improvement for the past year. Christians have been more engaged than before. More attention has been paid to the preaching of the Word, and, occasionally, some feeling would be exhibited. It was not till a protracted meeting was held by Rev. Daniel Baker, evangelist, that we experienced the effusion of the Holy Spirit. In the space of five days fifty-five were rejoicing in hope, twenty-five of whom for the first time on this Sabbath united with us in celebrating the love and death of our common Lord. July 6, 1834, we take a stand against popular amusements. On the 19th of May, 1837, David R. Means, formerly an elder in Jackson's Creek, was elected an elder in this church."

LEBANON (Jackson's Creek).—The Rev. C. L. R. Boyd continued pastor of this church and Mt. Olivet until the meeting of the Presbytery of Harmony at Salem, Black River, October 24, 1838, when this relation was dissolved and Mr. Boyd was dismissed to join the Presbytery of South Alabama. The death of Rev. Samuel W. Yongue, who for more than thirty-four years had been pastor of this church, occurred at an advanced age, on the 8th of November, 1830. At the meeting of Presbytery above mentioned, the church obtained leave to present a call to Rev. Malcom D. Fraser, then pastor of the church at Wetumka, in the Presbytery of South Alabama. This call appears not at that time to have been successful. The church still petitioned Presbytery for supplies, as if vacant, in 1839. In that year it called, on the 23d of October, G. W. Boggs, and there is evidence that he did officiate for them on several occasions, but that the call was returned. There had been serious difficulties existing in this church, but there is notice, December 12, 1839, that these were at last adjusted. [Minutes of Presbytery of Harmony, pp. 213, 214, 239, 246, 254, 256.]

SALEM CHURCH, (LITTLE RIVER).—The Rev. Robert Means, at the beginning of this decade served this church as stated supply and afterwards as pastor for about five years. The Rev. R. S. Gladney ministered to it for about a year. The Rev. R. C. Ketchum began preaching as a stated supply on alternate Sabbaths in January, 1837. He was elected pastor September 1, 1839.

This congregation was the home and probably the birth-place of the Rev. Robert Means. From childhood he was fond of study and was graduated at South Carolina College in 1813, at seventeen years of age. His attention was first turned to the study of law, which he pursued with Mr. John Hooker, of Columbia, during the year 1814 and part of 1815. Because of his minority he could not be admitted to the practice of the bar. Early in 1816 the little narratives of "The Dairyman's Daughter" and "The Young Cottager," heightened at least the slumbering sense of obligation to God which lies dormant in the unsanctified heart. But as yet he made no profession of religion. In May of that year God took from him his beloved mother. It was then, as he lifted his eye to heaven he heard a voice saying, "Whom shall I send, and who will go for us?" and with humility and abasement he replied, "Here am I, Lord, send me." He was licensed by the Presbytery of Harmony in 1818. In January, 1822, he received a call from Camden and from Columbia, nearly at the same time, and accepted the latter. At the expiration of the three years, the call was renewed but declined. He then returned to the bosom of his family and became, as we have above related, the pastor of his own neighbors and friends, among whom he was born. In 1826 he was violently attacked by an epidemic which laid the foundation for his subsequent ill health. Still he hoped yet to be of service to the church and the world. He had written a treatise on the Pentateuch, in answer to the skeptical teachings of Dr. Cooper, former President of the South Carolina College, and was now offering himself as a candidate for the professorship of sacred literature in that institution. But the stroke which now descended upon him was aimed at the centre of his joys, his hopes, his ardent aspirations. The disease which terminated his life showed itself to be ophthalmia, which extinguished the sight of one eye and then of both. His death was that of a believer. He spoke sweetly and affectionately to his children and brothers, gave his parting benediction to his eldest child. On his last sad day his wife read to him the 22d Psalm: "My God my portion and my love," the words of which he felt very deeply. He often exclaimed "poor man! he is crushed before the moth" and "out of the depths have I cried unto thee," Sometimes in Latin, "*De profundis clamavi ad te Domine.*" Psalms,

c. xxix. Nearly his last words were "Come Lord Jesus, Come." Thus he died at the early age of thirty-nine. A volume of his sermons has been published, embracing also his answer to Dr. Cooper, "on the genuineness of the Pentateuch."

CONCORD CHURCH, (FAIRFIELD.)—The Rev. Jas. B. Stafford continued with this church until 1834, when, owing to some political difficulties which had been brewing and increasing against him for some years in Purity Church, which was also under his pastoral care, he was constrained for the peace and prosperity of Zion to resign his charge. He removed now to the State of Mississippi. During his stay the Session consisted of Saml. Banks, John Boyd, R. H. Caldwell, John Banks, Hugh Thompson.

After the removal of Mr. Stafford, the church remained vacant two years, when they united in a call for the services of the Rev. John Douglas, then a licentiate of Bethel Presbytery, and an alumnus of the Theological Seminary of the Synod of South Carolina and Georgia, at Columbia, and also a native of South Carolina. He having accepted this call was accordingly ordained and installed their pastor on the 30th of April, 1836. The same elders as held that office when Mr. Stafford left, were in office, except Hugh Thomson who had removed from the bounds of the congregation. In 1836 there were added to the bench of elders by election and ordination the following members: John McCollough, Alexander Henderson and Henry Moore. [Geo. H. Miller, Clerk of Session.]

MOUNT OLIVET (sometimes called WATEREE) CHURCH.—The Rev. C. L. R. Boyd continued the pastor of this church through most of the period.

In the year 1831 eleven members were added to this church. One year after (1832) twenty-three others were received, and in the fall of the same year nineteen others. Thus during the term of one year forty-two members were received. In 1834 five others were added, making in all, during the five years of Mr. Boyd's ministration to this people fifty-eight, nearly double the number in 1829. Thus the hand of the Lord was manifested in the outpouring of his spirit upon this church. But the prosperity of this people was not permitted long to continue. Difficulties arose from a difference of opinion on certain religious subjects, especially

in the subject of baptism. One member of the eldership believed the custom which had formerly prevailed in this church to be correct, viz: the baptizing of infants of all the parents of the congregation who applied for the privilege, whether members of the church or not. This difficulty, together with some others, caused a large number to withdraw and a new church to be formed in the neighborhood, called the Zion Church. The congregation in consequence of this were greatly thinned. And in addition to internal troubles, their house of worship, a frame building erected at considerable expense only a few years before, was on Sabbath afternoon the of in the year 1833, consumed by fire. But neither the internal difficulties nor the external misfortunes of the little few that were left could induce them to desert their place of worship. A noble feeling of public spirit and zeal for the cause of Christ prompted them to call a meeting of the congregation the same week in which the house was burnt, by which meeting it was resolved that public worship should be continued in the adjoining grove until another house could be erected. It was also resolved by this meeting that a subscription for the erecting a brick church be circulated, and before the meeting adjourned six hundred dollars were subscribed by the zealous efforts of a few individuals. An amount sufficient to commence the building was soon obtained. The work was commenced on the day of and the house was dedicated to the worship of God on the Sabbath of . Mr. Boyd continued to preach to this people until the last of October, 1838, when he was succeeded by the Rev. Mitchell Peden, who continued as stated supply until the third Sabbath of December, 1839, when he was ordained and installed pastor of this church. The number of communing members when Mr. Peden commenced to preach to this people was thirty-nine whites and five colored persons. On the fourth Sabbath in May, 1839, one white person and six colored persons were received into communion with the church, and on the third Sabbath in December, 1839, one other colored person was received, making in all who are now regular members of this church, forty white and twelve colored persons, Total, 52. The ruling elders of this church are: Archibald Beaty, Robert B. Caldwell, who were elected and ordained, together

with Adam Baumgard, on Saturday before the second Sabbath in May, 1834.*

SCION CHURCH.—This church arose from a difference between Mr. J. S. Johnston and the Session of Mount Olivet, in which an appeal and complaint came before Presbytery in November, 1834. The difficulties being irreconcilable, Rev. Messrs. Brearly and Campbell and Elder McCreight, were appointed November, 1835, to organize the dissenters into a church, under the above name. This was done, but the organization did not long continue.

CATHOLIC CHURCH (Chester District).—*Section 2.*—The Rev. John LeRoy Davies continued the pastor of this church until the end of 1839. In 1835 the names of the elders, as represented to Presbytery, were John Brown, James Harbison, Sr., William Hemphill, James Ferguson, John Bonner, John A. Finley, James Harbison, Jr., Abram White, Hugh White, James McClintock, Peter Johnson, and William Wallace. In 1838 appear the names of John Gunthorpe, James King, and William Wylie. Others may have since been added to those who have shared the responsibilities of this office since the organization of this church.

The membership of this church was 300 in 1839, the largest church in the Presbytery, Bethel excepted. Some of these may have been colored members, for not yet were they distinguished as a class.

PURITY CHURCH (Chester District).—At the beginning of this decade everything seemed encouraging and prosperous under its pastor, Rev. James B. Stafford. In the year 1830, between two and three thousand dollars was raised for the erection of a new church. The work was advancing towards its completion when the tornado of "Nullification" arose, and both pastor and people were deeply affected by it. A schism in the church was the result. About thirty members of the church seceded, including three ruling elders. One of these, Mathew McClintock, joined the Independent Presbyterians. The others, James McClintock and Abram White, with their adherents, formed the Pleasant Grove Presbyterian Church. The church edifice, a plain, substantial building, 34 by 36 feet, was completed in the year 1832, retaining within it the old pulpit, made in the year 1795, as a memorial of the past. The divisions which had occurred were a great dis-

*The missing dates were wanting in the MS. sent us.

couragement to Mr. Stafford, and in November, 1834, he sought a dissolution of his pastoral relation with the Concord Church, his connection with Purity having been terminated on the 5th of November, 1833. He was dismissed to Tombeckbee Presbytery, in Mississippi. He reared a family of eight children, most of whom died as they reached maturity. His eldest son was a ruling elder in Mississippi, and was cruelly murdered by a raiding party of the enemy near his own house during the late civil war. Mr. Stafford died May 8, 1862, aged 70 years, and in the forty-fourth year of his ministry. The Rev. Robt. Walker became the stated supply of this church for a short season, and was succeeded by Rev. John Douglas, who was born and reared in the congregation, was a graduate of South Carolina College, and had completed his course in theology at the Seminary at Columbia. The Churches of Purity and Concord united in calling him as their pastor, and on the 30th of April, 1836, his ordination and installation took place, the Rev. James H. Thornwell preaching the sermon, and Rev. Cyrus Johnston and Rev. John B. Davies assisting.

In May, 1837, Mr. Douglas was united in marriage to Frances C. Marchant, daughter of P. T. Marchant, of Charleston. Purity was at that time a small congregation, and its house of worship two and a half miles from the village of Chester. Mr. Douglas soon perceived that there must be a house of worship at the village, and proceeded to purchase a lot and build a lecture-room at a cost of \$1,500, \$1,100 of which was raised by subscription. The building of a lecture-room made way for a new church edifice in due time, and to the existence of a *Purity Church* in the town of Chester, leaving another at the former site, two miles from the Court-house.

PLEASANT GROVE or MT. PLEASANT.—This church was organized by Rev. Cyrus Johnston in 1838, and took the place of Edmonds' Church, which, after the death of Rev. Thomas Neely, withdrew from the Presbytery and connected themselves with the Independents, the followers of W. C. Davis.

FISHING CREEK.—The Rev. J. B. Davies continued pastor of this church through this period. Only one elder is known to have been added to the session meanwhile, viz: Wm Cowan, in 1835 or earlier. The membership had not

increased. In 1840 they stood in the statistical tables at 126, as against 135 in 1830. This church has another house of worship, midway between the old church and the Courthouse, and six miles from each, called *Uriel*.

CEDAR SHOALS.—This took the place of Richardson, the pastoral charge of which was resigned by Mr. Davies in 1831, after he had served it, in connection with Fishing Creek, for thirty-three years. Of this church Joseph Gaston and Robt. White were ruling elders. The church of Cedar Shoals is sixteen miles from the Courthouse, and nearly on the road from the latter to Lancasterville. It is nearly midway between "Old Richardson," or Lower Fishing Creek, and what was a branch of Catholic, called Bethlehem, near Beckhamville. "After Mr. Davies left Richardson," says Rev. Mr. Saye, "I am not aware of its having regular preaching. I think, however, that the Rev. S. B. O. Wilson bestowed some labor there. Cedar Shoals was organized by Rev. C. Johnston in the lower part of the congregation, and drew off some of the members. Other families moved into the bounds of Fishing Creek congregation. The families now (September, 1869) around the old site are mostly connected with other denominations — Methodists, Baptists, and Associate and Reformed Presbyterians. Governor Davies and his family supported Richardson Church while it remained, or any of them remained in the community. That family is now extinct in that region except one of his grandsons, who lives higher up, and is connected with Waxhaw."

"Cedar Shoals rather stands in the place of two former places of worship, to wit: Lower Fishing Creek and Bethlehem. Bethlehem was a branch of Catholic, was supplied by the minister of Catholic for I know not how long. Under Mr. Brainard's ministry it flourished, and was supplied afterwards for a time by Rev. J. L. R. Davies, but he gave it up for what he considered a more important enterprise in the upper part of the congregation. The Gaston connection resided intermediate between lower Fishing Creek and Bethlehem. Joseph Gaston, Esq., had been long a member of the former. In 1834 the community had the chance of the services of the Rev. C. Johnston for one-half of his time. He was engaged, and preached at a stand in the grove where the Church now is. He organized the church, by the authority of Bethel Presbytery, on the 22d of June, 1834, which was afterwards supplied by the Rev. J. B. Davies and others, but was often vacant. The congregation is on ground once occupied by a reformed Presbyterian congregation, called Beaver Dam. The covenanters sold out their plantations to Baptists, Methodists, &c., so that the community is now divided between four denominations.

The persons who constituted the church at its organization were

Joseph Gaston, Esq., Jane Gaston, Daniel G. Stinson, Esther Stinson, Lemuel Davison, Anne Davison, Isabella Walker, William A. White, Robert White and Mary White, formerly members of Richardson Church, together with the following, dismissed from Catholic Church with a view of entering into this organization, viz: Dr. J. B. Gaston, Polly B. Gaston, Jane G. Barclay, Mr. S. Stinson and Margaret Telford, and the following, received by examination on profession of faith, viz: Mrs. Paisly, Elizabeth B. Davison, Jane Davison, Mrs. Woods and Mrs. Elizabeth McFadden. Joseph Gaston and Robert White, having previously been ruling elders in Richardson Church, were duly installed elders in this church. The ministerial services of Rev. Cyrus Johnston terminated in this congregation early in 1835. In April of this year the session reported eighteen communicants.

BULLOCK'S CREEK.—The Rev. Aaron Williams continued in the pastorate of this church until November, 1833, when his connection with this church was dissolved. The church after this was served once a month by Rev. W. B. Davies, but in 1835 secured his labors for one-half his time. This church was greatly reduced in its membership, and its harmony disturbed by the trouble arising from the affairs of W. C. Davis. Who constituted its first bench of elders is not certainly known, but as far as remembered, they were John Dickey, Joseph Feemster, Stewart Brown, John Smith, Henry Plexico, Alexander Dowdle, Charles Gilmore, John Feemster, David Leech, John King, Henry Dowdle.

SALEM CHURCH.—In 1835, Robert Lusk, James Plexico, and John Pilcher are enumerated as ruling elders in this church. On the 2d of November, 1838, the church was dissolved and its members annexed to Bullock's Creek.

BETHESDA (YORK).—The Rev. Robert B. Walker was pastor of this Church until 1831, when this relation was dissolved at his own request by Bethel Presbytery on the sole plea that age and attendant infirmity unfitted him for the discharge of his pastoral duties. He was now sixty-eight years of age, and had been forty years in the ministry. But previous to this, in 1832, this Church experienced a season of revival, in which the Holy Spirit was abundantly poured forth. This occurred under the evangelistic labors of Rev. Daniel Baker, and was the third season of special revival the Church had enjoyed. It came on the heels of a calamitous excitement, yet it was one long to be remembered. The number of persons admitted to the Church, as the result of this, cannot well be estimated, for many applying for membership years after pointed back to this as the time of their conviction, if not of their conversion.

The field occupied by this venerable man, Father Walker, was far more extended than that which the Bethesda congregation now occupies (A. D. 1878), though still covering a circle whose diameter extends through twelve miles. He supplied Ebenezer Church and congregations, ten miles distant, for the space of twenty-five years, embracing a large scope of densely populated country. His labors were also extended to other vacant Churches at different times. He is represented as being an able preacher, elegant and eloquent in diction, and as possessing social qualities of the highest order. Through a considerable portion of his ministry he taught from necessity a classical school, in which were a number who afterward became useful ministers of the gospel, or occupied other positions of influence in society. He received from the University of North Carolina at this period the degree of Doctor of Divinity, which he respectfully and humbly declined.

After his release from his pastoral charge, he remained in the State about ten years. The Rev. Pierpont E. Bishop, in a sermon preached on the occasion of his death, speaks forcibly of the power of his example, held as he was in universal esteem, wielded as it was against all vice, immorality and sin; of his hallowed influence in the families he visited in his early life as a brother, in his later as a father; especially in the chamber of sickness by the side of the dying sinner, telling of the cross and Him that hung upon it bearing his sin; or giving comfort to the believer, and to the bereaved and afflicted; of his power in the pulpit as an able expounder of the doctrines of the gospel, as a faithful reprove of all sin; as a preacher, when feeling the force of the truths he uttered, he rose with gigantic strength, and preached with a pathos, a majesty, and a power of fervid eloquence, which many living witnesses could well attest, and which, according to the testimony of his intimate friends, was surpassed by no cotemporary in that portion of the land.

After this venerable man retired from his pastoral charge, he took up his abode with his children in York District, South Carolina, till the fall of 1847. He then removed with one of his sons to the State of Mississippi, where he died on the 10th of April, 1852.

Mr. Walker was succeeded in the pastorate of Bethesda by Rev. Cyrus Johnson, whose labors began here in 1834, and

extended to the fall of 1839. His labors here seem to have yielded the fruits of strong manly piety in the membership, and a thorough indoctrination of all the congregation in the great truths of the gospel, and those doctrines as interpreted in the confession of faith, he being characterized as an able, persevering and efficient expounder of Calvinism, not simply in its distinctive, but all its vital features. The records of the Church under him show that, in the absence of any extensive outpouring of the Divine Spirit, there were still additions at every communion. There was also a thorough systematic instruction of the young in the catechism, by dividing the congregation into wards, which were regularly visited by their pastor and elders, and all, old and young, were subjected to a process of close questioning by the pastor, who had a peculiar tact at imparting instruction in this way. The weekly prayer meetings, with the elders particularly, and all the benevolent schemes and charities, were kept alive and vigorously maintained by him. Thus the period of his pastorate here may be denominated one of substantial benefit to the Church, deepening the foundations of religion in the pious, and preparing the minds of the young and the middle-aged for a future gospel harvest, and at the same time making gradual additions to the membership.

Mr. Johnson was a native of North Carolina, prepared for college under Dr. McKemie Wilson, of Rocky River, and was graduated with the first distinction at Hampden Sydney College, in 1821, under President Cushing. He studied theology under Dr. J. Robinson, of Poplar Tent Church, at the same time teaching in the family and using the library of the Rev. John Williamson, of Hopewell Church. He was licensed to preach in 1823, and ordained by the Presbytery of Concord in 1824. He was pastor of Beersheba Church, in Bethel Presbytery, for several years. He thence removed to the lower part of York District, where he taught a large academy; organized and preached to a church called Mount Pleasant, near where Zion, in Bethel Presbytery, now stands, and also supplied the Church of Cedar Shoals. In 1834 he entered upon his labors as pastor of Bethesda—not, however, omitting his connection with his school. In 1839 the relation was dissolved, and Mr. Johnson removed to Mecklenburg County, N. C., and in the spring following was installed pastor of the Churches of Providence and Sharon, in the bounds of

the first of which he lived and conducted a very large classical school. In this new relation his usefulness was very great—his services as pastor and teacher both being highly appreciated. After six years he was induced to leave this field and repair to Charlotte, in 1845, where he became principal of the flourishing female academy, and in the following year became pastor of the Charlotte Church. A few years subsequently to this, he abandoned the academy and sold out his farm, and having at this period been greatly chastened by the hand of death removing half his children, he devoted himself exclusively to his pastoral work. From this time to his death every impulse of his heart and energy of his life were consecrated to the high purpose of winning souls to Jesus and building up His Church in faith and holiness and good works. The results were soon happily visible in his charge. In the years 1848 and 1852 his people were visited with the outpourings of Divine Grace, in the first of which several dozen were added to the communion of the Church, and in the second year mentioned nearly a hundred souls professed conversion. His labors in Charlotte were greatly contributory to the growth of the Church. He found a feeble Church, with twenty-eight members and two ruling elders, but through his instrumentality it arose to have one hundred and sixty-four members and seven elders, and a full bench of deacons, and became one of the most active and efficient Churches in the Synod of North Carolina. On the morning of the 25th of January, 1855, he was suddenly stricken down by apoplexy and died in a few moments, in the fifty-eighth year of his age, and thirty-second of his ministry. Of him one who knew him well and long says: "Dr. Johnson possessed a strong and active mind, somewhat slow in its operations, but always true to its purpose, taking a firm grasp of whatever subject he had in hand and pursuing its investigation with untiring patience and perseverance. He was an indefatigable student. His perceptions, whether as a writer or speaker, were remarkably clear, and his arguments connected and conclusive. His style was somewhat diffuse, but direct and impressive. In manner he was earnest and energetic. Having been a classical teacher nearly all his life, he became distinguished for his classical and mathematical attainments. Few pastors were his equals in these branches of literature. He was also a sound and discriminating theologian of the strictest old school Calvin-

istic order. He received the Doctorate in Divinity about four years before he died. Whilst his piety was deep, evangelical, growing and working, his preaching was characteristically devotional and didactical. As a strictly conscientious Christian, a faithful friend, a devoted husband, a wise father, a humane master, a laborious pastor, a punctual presbyter, a zealous advocate of every good work, and a benevolent, liberal-minded citizen, he set in his life a practical example which is worthy the imitation of all." [Obituary notice by Rev. D. A. Penick, Sr.]

He married early in his ministry a cousin of his by whom he had *nine* children, four sons and five daughters. Only one son and three daughters survived him. His wife and one daughter soon followed to his heavenly home. [MS. His. of Bethesda Church, York District, by Rev. Jno. S. Harris, sermon occasioned by the death of Rev. Robt. B. Walker, by Rev. Pierpont Bishop, 1853. Semi-Centennial Sermon, April 2d, 1875, by Rev. James H. Sayé.]

Of the ruling elders who entered upon their office from 1830 to 1840, the following are mentioned in Mr. Harris' history, Robt. Ash, the 25th since the organization of the church was inducted into office about 1830, was an humble and earnest Christian, but of retiring manners. He married Margaret Campton, the children of whom were living in the congregation in 1863. He died January 11th, 1840, at the age of 50.

The 29th in the order of time, who held this office was Samuel Moore. He was set apart to this office in 1838. He was modest and diffident in spirit, but a sincere and devoted Christian, having the interest of the church at heart. He died in 1852 at sixty years of age, leaving a considerable family, all of whom followed him in the ways of righteousness. The 30th was Samuel Moore. He was born and nurtured in his congregation, assumed the duties of the eldership in 1838, discharged them with great fidelity and acceptance until his sudden death, February 17, 1853. His children were all communicants in the church of their godly ancestry.

EBENEZER.—Of this church we have little or no knowledge. We have seen that the Rev. Robt. B. Walker supplied this church and congregation for twenty-five years. This supply continued till 1834 when they obtained the services of Rev. P. E. Bishop, who afterwards was installed as their pastor.

In October, 1835 its elders were William Shaw, William Anderson, Josiah Garrison, Joseph McCorckle, Stephen McCorckle, Robert Miller, John H. Barry and Francis H. Simril, eight in number.

UNITY was also under the care of Rev. Mr. Bishop. "Attended a sacramental meeting of Bro. Bishop's at Unity. That is a precious and godly man." [Dr. Thornwell's life by Dr. Palmer.] The ruling elders at this time were Robt. Harris, Jas. McRee and William White. [Saye's Semi-Centennial Sermon.]

BEERSHEBA.—The Rev. Cyrus Johnson continued pastor of this church until 1833, when he resigned this charge and the church remained vacant until the commencement of 1835, when they obtained the labors of Wm. B. Davies as a stated supply. He ministered also in the same capacity at Bullock's Creek and Salem. But he soon after gave up Salem, but continued to supply the other congregations as long as he had strength. In 1835 the ruling elders of this congregation were William Caldwell, William Brown, William Irwin, Eli Meek, John S. Moore and James Caldwell.

YORKVILLE CHURCH.—Of the organization of this church we have given an account in the preceding decade. It is reported in connection with Beersheba as under the care of Rev. Cyrus Johnson in 1830, as having in connection with Beersheba 141 members in the two churches. It is not reported again till 1836, when it is represented as vacant. It is not again reported in this decade.

SANDY SPRING, a church organized in Anderson District, about six miles from Pendleton Old Courthouse, was received under the care of the Presbytery of South Carolina on the 5th of October, 1832. Anthony W. Ross became its stated supply. In 1834 it had forty members in full communion. Mr. Ross continued in this relation in connection with Carmel or Hopewell (Keowee) until 1839.

SHILOH.—This church was supplied by R. C. Johnston till 1831, when it was left vacant. In 1832 it was again supplied by Rev. W. B. Davis once a month till 1833, when it was again vacant until January, 1836, when it was supplied by A. R. Banks, a Missionary of Bethel Presbytery, for three months, who established a Sabbath-school and a Bible class, and the prospect was that with preaching it might flourish. [J. B. Davies in 1835.] In that year there were as ruling

ders, Ezekiel Price, John Stewart, Robert Patterson and Henry Aters. It was vacant in 1836, 1837, 1838, 1839, with membership of fifty-six or fifty-eight.

BETHEL (YORK.)—The Rev. James S. Adams continued the much loved and venerated pastor of this ancient church through this decade. "In 1832 his congregation was blessed with a mighty outpouring of the Spirit, followed by large accessions to the communion of the church, amounting (if my information be correct) to near three hundred, the fruit of one revival. But it was not merely in times of great excitement that additions were made to the church of his charge. These were frequent. The gospel of Christ in this widely and extended and densely populated congregation, appeared to exert a regular and powerfully transforming influence; infidelity and vice disappearing and the happy fruits of the spirit adorning the face of society. It is confidently believed that hundreds are now living in the fear of God who were brought to a knowledge of the truth through his instrumentality, and many such have gone to their rest. But this mighty influence he exerted in society and the amount of good accomplished instrumentally by him, cannot now be estimated. The effect of his holy example for near half a century, the impressions made by his powerful preaching on the thousands whom, in the course of his ministry he addressed, and the bearing these impressions have had and will yet have on the eternal destinies of men, none but the infinite mind can estimate and eternity reveal." [Sermon by Rev. Pierpont E. Bishop on the death of Rev. James S. Adams, published by order of the Presbytery, Columbia, 1844.]

The following elders were chosen at different periods during those years of Mr. Adams' administration: *David Watson*, James Moore, *Joseph Adams*, John Campbell, David Turner, Samuel Gingles, Edward Moore, John Barry, J. Hadby, *McCord Pressler*, William Adams, *Laban Suggs*, William Watson, William Latta, *Robert Johnson* and Adam Beamguard. Except Joseph and *William Adams*, these have all removed from Bethel, retired from the duties of the office, or entered upon their rest above. [Anno Dom. 1855.]

Those marked in *italics* and Andrew Floyd appear on the minutes of Presbytery as having this office in 1835.

WAXHAW CHURCH.—The Rev. Robert B. Campbell continued in the pastorate of this church until April, 1832.

Under such frequent changes the church decreased in numbers until from ranking among the most numerous and flourishing churches in the State, it became reduced to between sixty and seventy members. The decrease, however, was not attributable entirely to the unsettled dispensation of the means of grace, but in a considerable degree to the accumulation of wealth, which consisted greatly in the increase of the slave population supplanting that of the free white inhabitants.

In the year 1832 Mr. Campbell was succeeded by Rev. John B. Davies, the pastor of Fishing Creek Church, Chester District, as a stated supply for half his labors. These were not altogether in vain among that people. During the two years and a half which he devoted to the interests of this church, evidence of an improvement was manifest in the harmony of its action and the increase of its members.

Early in the year 1835 James H. Thornwell, a licentiate of the Presbytery of Harmony and destined to obtain in after years that great eminence and influence which attaches itself to his person, was employed to labor in equal proportion in the Waxhaw and Lancasterville congregations. A church had been organized in the latter place, composed of members separated for this purpose from the Waxhaw Church and from Six Mile Creek, a church adjoining and situate in Lancaster District.

On the sixth of June, 1835, Mr. Thornwell was ordained and installed as the pastor of the *Lancasterville* Church, by the Presbytery of Bethel,* yet by special agreement Mr. Thornwell was to supply Waxhaw and *Six Mile Creek*, each one-third of his time. But after the first year an arrangement was made by which Mr. Thornwell was installed over the three churches. In January 1838 this relation was dissolved and Mr. Thornwell became connected, as an instructor, with South Carolina College as the successor of the lamented Nott, first as Professor of Logic and Belles Lettres, and then in various offices, culminating at last in the Presidency, he earned a wide renown as an educator, an eloquent

* Mr. Thornwell, during his pastorate, resided in the Village of Lancaster, where a neat church building was soon erected under his auspices. The Waxhaw Church was distant about eight miles, and the Six Mile charge about eighteen miles." (Palmer's Life of Thornwell, p. 134.)

vine and independent thinker, where, as a student, he had on his first laurels.

The eldership of the *Waxhaw* Church at this time were John Foster, Robert Stinson, Robert Walkup, B. S. Massey, Washington Dunlap, Samuel F. Dunlap, Eli Hood, William Dunlap and George Dunlap.

Those of *Lancasterville* were Dr. George Dunlap and Dr. Thomas L. Dunlap.

The elders of *Six Mile Creek* in 1835 were Robert Walker, John M. Doby, Henry Anderson, Wilson Alien and Hugh Moore.

LANCASTERVILLE.—The Rev. J. B. Davies was appointed by the Presbytery of Bethel in April, 1835, to organize a church at Lancasterville. This was done, and was reported at a special meeting of Presbytery, which assembled on the 11th of June, 1835. The Church, as organized, consisted of nineteen members and two elders. A call was presented from this Church, through the Presbytery, to Rev. James H. Thornwell, who had been received as a licentiate from the Presbytery of Harmony, for his ministerial labors. The usual examinations were held and a sermon was preached by him, as a part of his trials, from John iii: 17. He was ordained and set apart by prayer and the imposition of hands to the Gospel ministry, and installed as pastor over the Church of Lancasterville, the Rev. John B. Davies, presiding, the Rev. Pierpont E. Bishop preaching the sermon from 2 Cor. ii: 16, and the other parts of the services of ordination and installation being had.

The following is from Dr. Palmer's *Life of Dr. Thornwell*, page 127:

Mr. Thornwell was licensed to preach the Gospel by the Presbytery of Harmony, met at Tolerant Church, in the bounds of Beaver Creek congregation on the 28th of November, 1814, exactly one year from the time he was taken under the Presbytery's care. His examination was eminently satisfactory, and very unusual encomiums were pronounced upon his ability and proficiency by the members of the court, in rendering their decision upon the parts of trial. The Rev. Dr. Goulding, then Professor in the Theological Seminary at Columbia, is reported as saying, "Brethren, I feel like sitting at the young man's feet, as a learner;" a very sweet expression of humility on the part of one whom the Church was honoring with an office of the highest responsibility and trust; but also a wonderful testimony to the attainments of the young theologian who drew it forth.

His first settlement was, however, within the bounds of a different presbytery. Certain gentlemen from the village of Lancaster were

present at the examination, and bore away with them such impressions as determined eventually his location. On the 8th of April, 1825, a church was organized in this village by the Presbytery of Bethel, which immediately made overtures to Mr. Thornwell to become its pastor. Accordingly, on the 11th of June, he was transferred as a licentiate from the Presbytery of Harmony to that of Bethel, and on the following day he was ordained and installed pastor over the infant church. His labors, however, were not restricted within this narrow sphere. The old mother Church of Waxhaw, and the Church of Six Mile Creek, in the same District of Lancaster, enjoyed his occasional, if not his constant, ministrations; and in April, 1836, having made out separate calls, they were united with the Church at Lancasterville in a joint pastoral charge, and the installation services were performed by Rev. Messrs. J. B. Davies and Pierpont E. Bishop, as a committee of the Presbytery.

The reader has observed the spiritual conflict through which our friend passed in his earlier years, and the gradual ascendancy which the gospel gained over his character and life. He will not, therefore, be surprised to find these culminating in one last struggle, which would seem to terminate the discipline of this preparatory period. The letters, too, which have been given, reveal his towering ambition, which had been fed by constant and brilliant success in academic competitions. What more likely than this tremendous passion should gather up all its force to deter him from a calling in which it may not lawfully be indulged? What more probable than that conscience should itself shrink back, in alarm, from the responsibility of the sacred office, not measured in its awful magnitude until it is about to be assumed? What more in keeping with the artifice and malignity of Satan, than that, at such a crisis, he should seize upon all that is good, as well as that is evil, within us, and array them against a decision by which he is discomfited forever? It is a fearful struggle, when once, for all, a noble spirit brings its longing after fame and lays it down a perpetual sacrifice to conscience and to God. For though the pulpit has its honors and rewards, woe! woe! to the man who enters it under this temptation—

"To gaze at his own splendor, and exalt,
Absurdly, not his office, but himself."

The shadow of a fearful curse falls upon him who "does this work of the Lord deceitfully;" upon him who cannot with a purged eye look beyond the meed of human applause, to the benediction of the great Master as his final crown.

Dr. Thornwell relates that such was the apprehension of his soul in what he was about to do, that he appeared before Presbytery with a half-cherished hope they would reject him, and thus the Church would assume the responsibility of releasing him from the pressure of the apostle's woe. In this apprehension he has, however, only entered within the shadow of the cloud which was yet to darken upon him. The authority of the Church has sent him forth to preach the Word, and a hungry charge beckons from the distance to come and give it the bread of life. In his solitary way as he journeys along in the beautiful spring, terrible thoughts settle upon his mind, which cannot be conjured away. What if, after all, he should not be a converted man! What, if it should be a profane touch that he was to give to the ark of God! What, if he was going up to the place and people of the Lord, and His presence was not with him! What if the ministry should prove to him an iron bondage, and having preached to others, be him-

He cast away! And so he journeyed on, like Saul to Damascus, with the deep midnight upon his soul. At the end of a day's travel he rested under the hospitable roof of a pious elder, to whom he opened all the sorrow. But no comfort came from all the comfort which was spoken. The good elder could succeed only in exacting a promise, at parting, that he would go on to his appointment, and if the Lord, in answer to prayer, did not make his duty plain, why, then he need not preach. The place is reached; he enters the pulpit, with the great "horror of darkness" resting on him still. It is the garden of Gethsemane to this young but chosen servant of the Lord, who must here learn to drink the Saviour's cup, and be baptized with His baptism. He rises to preach, and now the time has come for the revelation of the Saviour's love. Through a rift in the gloom there rushes down upon him such a sense of his acceptance with God as was overpowering. The assurance and the joy overflowed into the discourse which poured the sacred oil over the assembly, until some gathered unconsciously near the pulpit, in breathless suspense upon the young prophet's lips. He was from that moment anointed to a life-work which is precious in its record here and—above.*

CANE CREEK, UNION DISTRICT.—From January to September, 1831, the Rev. Daniel L. Gray supplied this pulpit. During his ministry seventeen persons were added to the communion of the Church on examination. In January, 1832, Rev. Jephtha Harrison commenced preaching at this Church, and continued till July, 1834. "On the 18th of October, 1832, a protracted meeting was held, continuing till the Wednesday following. On this occasion it pleased the Great Head of the Church to revive His work amongst us, and not less than one hundred were deeply impressed with a sense of their lost and ruined condition. Before the meeting closed not less than sixty enjoyed the hope that they had bowed to the sceptre of mercy, and found peace and joy in believing. Our Church would record with grateful emotions the interposition of God in behalf of sinners who had long misimproved the precious means of grace, but were now constrained by the love of Christ to become His professed followers." * * * Here follow the names of fifteen persons admitted to the communion of the Church on the occasion. The record continues: The Rev. Daniel Baker, whose name will be long cherished in the memories of the members of this Church, and by many who were savingly brought to a knowledge of the truth as it is in Jesus, was the instrument. But we would

*The incident is given precisely as it was first related to us. Another authority places it a little later in his early ministry, and substitutes a minister for the elder, as his adviser and friend. This slight discrepancy rather confirms than weakens the occurrence of the fact.

ascribe all the praise and glory of this refreshing season to the free, rich and sovereign grace of God through Jesus Christ our Lord."

From the regular records of the session which here begin, it appears that from this time till Mr. Harrison left, there were admitted to the communion of the church, upon examination, fifteen persons, making thirty additions at least during the time of his ministry here.

Sometime in 1834, the Rev. Aaron Williams began to supply this church, and his labors continued here till the end of 1838. In the course of his ministry there were added, on examination, twenty-one persons. The church was vacant in 1839, receiving occasional supplies from Presbytery. Two were added on examination.

On the last Sabbath in 1839, the ministerial labors of Rev. James H. Saye commenced at this church. He was installed its pastor on the first of April following by Bethel Presbytery. [MS. of Rev. J. H. Saye.]

FAIRFOREST (Union District).—The Rev. Daniel L. Gray continued the pastor of this church until the fall of 1831, when he and a number of families of this church and congregation removed to Fayette Co., Western District, Tennessee. He was succeeded by Rev. Jephtha Harrison, a native of Orange, Essex Co. N. J., in December, 1831, as a stated supply. Mr. Harrison came to South Carolina as a licentiate of the Presbytery of Jersey in the fall of 1828, was a graduate of Nassau Hall, ordained as an evangelist by the Presbytery of Harmony in the spring of 1831 at Hopewell Church, and continued stated supply to Fairforest and Cane Creek till July, 1884. [Letter to Dr. Leland, June 22d, 1857.] After his removal, Fairforest was supplied by the Rev. John Boggs, in 1837, and by others as occasion offered. He was followed by the Rev. James H. Saye, but not till the next decade.

The first ruling elders at the organization of Fairforest Church were James McIlvain, James Mays and Joseph Kelso. James Means, Wm. Davitt and Henry Story were added to the session before the ordination of Mr. Williamson in 1794, and perhaps Samuel Archibald. A short time after Mr. Williamson's settlement, he ordained Samuel Morrow and Richard Thompson to this office. Sometime subsequent, Mr. Edward Mayes became a member of the session. Besides these, Mr. Harrison mentions Robert Harris, Samuel Kelso,

Richard Thompson, John McDowell, Matthew Mayes, Moses White and William Patton.

The Rev. James H. Saye gives the following history of the ministers above named :

Rev. Daniel Lewis Gray was brought up in Abbeville District, finished his education at Oxford College, Ohio, was licensed and ordained by the Presbytery of South Carolina, began his work at Fairforest near the end of 1828, labored here and at several other places with great zeal for a number of years. Soon after he commenced preaching, the Rev. Michael Dickson convinced him that the formation of societies on the basis of the pledge of total abstinence from ardent spirits was a very important duty, binding on men as citizens and Christians. Mr. Gray was soon in the field to persuade men to quit all complicity with dram drinking. Now it happened that his section of country had long been infested by some very red noses, and practices prevailed all over the country which were thought to tend to that result and to results much more deplorable. Distilleries and grog-shops were abundant, and almost everybody drank ardent spirits as common beverage. There was, doubtless, in the circumstances of the church and country, a loud call for reformation of some social customs as well as private habits. Coming on the field about seven years after Mr. Gray left it, I have no doubt that his labors in this respect were of great advantage to the community. His ministry was blessed in considerable accessions to his churches. He removed to the Western District of Tennessee, thence to White River, Ark. In all these places, and wherever he has gone, he has labored with great zeal and efficiency. In city, in hamlet, in country, wherever he can get hearers, he proclaims the blessed Gospel of Christ. He has often preached to bands of hunters in the wilderness, who had rarely before listened to the messages of life. He is the nephew of Daniel Gray, deceased, the brother of the Rev. Dr. J. H. Gray, and the cousin of the Rev. W. A. Gray. We here insert the following letter of D. L. Gray, addressed to our excellent brother and friend J. H. Saye, to whom the author of this volume has been so much and so often indebted :

HENDERSON, February 28 1850.

REV. AND DEAR SIR: Your letter of the 19th of November was in due time received, and I can only say that, while I approve of the course taken by the Synod, I am sorry that I have been called on to take any

part in preparing these sketches. But without any apology I shall comply.

I was born in Abbeville District, S. C., on the 24th of April, 1803. I am the fourth child and second son of John and Hannah Gray, who were blessed with a numerous offspring—eight sons and three daughters. My parents were devotedly pious, and early dedicated me to God in baptism. From my earliest infancy they labored to imbue my mind with the great principles of truth as taught in the Word of God and our catechism. I might say that I grew up under a system of religious training. Being blessed with the ministry of Rev. Moses Waddel, D. D., I was required, every Sabbath evening, to tell where the text was, and what the leading facts were which were contained in the sermon. After this, my venerable father made a tender and personal application of the whole sermon to his children. Well do I remember these Sabbath evening exercises, and even now look back to them with fond recollection. After this we recited the shorter or Mother's Catechism, and the day was closed by reading the Word of God, singing and prayer. But every day was opened and closed with the family worship.

With such training my parents had a right to expect the blessings of God upon their offspring, and the results show that they were not disappointed. All their children, as they arrived toward maturity, attached themselves, by profession of their faith, to the Church of Christ. Of the sons who arrived at manhood, three of them were, and two are now, ruling elders. My brother James, before he was of age, was elected a ruling elder by the church of Hopewell to take the place of his father, made vacant by death. But he, too, was soon called to join the General Assembly and Church of the first born in glory. Two others are ministers—Rev. John H. Gray, D. D., pastor of the Second Presbyterian Church in Memphis, Tenn.; the other, the subject of this memoir.

At a very early age my mind was powerfully impressed with my sinful and lost condition, and many a tear I shed in secret in view of my sins. But I was soon taught by the Spirit to feel that I could not be justified by works of Law. Then I was guided to Jesus Christ, and enabled, as I hope, to give my heart to Him. Even now, after the lapse of nearly forty years, do I remember many a precious season of prayer, when with childlike simplicity I committed my way to God, and pleaded with Him to make me a faithful minister of the Gospel. It was not till years after that I made a public profession of my faith. But during this period I think I loved the people of God, and never did I witness a communion season that my heart did not reproach me for not doing this "in remembrance of me." And often with an aching heart and streaming eyes did I promise that if I was spared to see another communion season, I would be found with the friends of Christ.

I was brought up on my father's farm and taught the science of agriculture, which I have found to be of great advantage in after life. My English education I received from my father. My classic education I commenced with Dr. John S. Read, but I was soon removed to Union Academy, Abbeville District, which was then taught by the Rev. Samuel Pressley, who was afterwards Professor of Belles Lettres in Franklin College, Athens, Ga. In the fall of 1824 I went to the Miami University, Oxford, Ohio, where I graduated in the fall of 1826.

As soon as I graduated I joined the Presbytery of Cincinnati, from which I was soon transferred to the South Carolina Presbytery, by which I was licensed in the fall of 1828. I was immediately invited by the

ders of the Fairforest congregation to visit them. Very soon in the spring of 1829 they gave me a call, which I accepted, and in June I was ordained and settled as pastor. Half of my time I devoted to Fairforest church until I left in the fall of 1831 for the West. The church was greatly blessed during my ministrations, and at every communion season some were added to the fold. One-fourth of my time I preached at Cane Creek, Union District. Here, too, God was pleased to own my labors in building up this feeble church. When I commenced my labors here, I could find but six or seven members, but during my stay the church increased to about thirty-five members. The other fourth of my time I spent missionating. At a very early period in my ministry I thought that my appropriate work was that of an evangelist, and I soon determined to remove to the West, which, to some extent, was in a formative state.

My first settlement was in the Western District of Tennessee. Here I spent the most of one year in exploring the country, and preaching as God gave me opportunity. During the year I organized one church, and was permitted in the good providence of God to witness the outpourings of His Spirit at a camp-meeting, when many were added to the Lord. In this settlement I suffered much, being exposed in the woods under a cloth tent for three weeks, when everything was frozen up. In the fall of 1832, with a small colony, I removed to White River, Jackson Co., Arkansas. Here, too, I was exposed to all the difficulties and privations incident to a new country. Without houses, or food, or roads, or mills, exposed to freezing weather, I made my settlement among "Christianized paganism"—hunters, and stock-growers and refugees from justice, many of whom had never heard the voice of a minister. Here I organized a church, and had full proof before my eyes that the preaching of the Gospel is the wisdom and power of God in the conversion of men; for here, too, we enjoyed a precious revival of religion.

I traveled extensively and was instant in season and out of season. No one who has not been a pioneer, who has not rode all day through fire, and mud, and water, and lain down on the ground, with his head for a pillow, and preached to a company of native population under some shady tree, with their guns in their hands and hats on their heads, can realize for a moment the labors to be done and the sufferings to be endured by the first ministers in a new country.

After remaining here for three years, I was forced to leave on account of sickness. About this time the Chickasaw Indians were removing from the north of Mississippi, and the country was rapidly filling up. Thither I removed my family in 1836, and was amongst the first Presbyterian ministers to enter this goodly land. Here I labored much and spent most of seven years as a missionary in hunting up the scattered sheep and organizing churches. During this time I was engaged in many glorious revivals, and my own church near Hudsonville, Miss., was blessed with three gracious outpourings of the Spirit of God.

In the midst of this work I was called to this field, where I have been laboring for five years, and it has pleased the great Head of the Church to visit us in mercy and grant us a precious reviving. Within the last six weeks, about one hundred have professed to have found the Saviour. In all my wanderings I have been mercifully preserved. I have been placed in very trying and difficult situations, and to many of them my mind now turns with the freshness of a yesterday's trial. I can truly say with the Apostle, that I have been in perils oft: in perils by land, in perils by water, in perils by robbers, in perils by murderers; yet out of them all

the Lord has delivered me, and every new peril left me more fully convinced that man is immortal till his work is done.

As to my uncle, Daniel Gray, I know but little. I believe he was educated by Dr. Doal, of East Tennessee. The only minute I can find of his early ministry is in Dr. Foote's Sketches of North Carolina. There you find this minute: "Rocky River, October 1st, 1807.—Added to the Presbytery of South Carolina. Daniel Gray."

I have furnished a short sketch of my life at your request and transmit it to you, and when the work is published I want a copy.

Yours, fraternally,
D. L. GRAY.

Appended to this letter, in the handwriting of Mr. Saye, are the following remarks:

I saw Mr Gray in the summer of 1824 at a camp-meeting at Hebron Church, Franklin County, Ga. He was then just grown, as I suppose. He was considerably over the size of his relative, Wm. A. Gray. His reputation in these parts corresponds very well with the account he gives of his labors here. He became a temperance man while at Fairforest. His eyes were opened on the subject by Rev. M. Dickson the first genuine temperance man in South Carolina. Mr. Gray immediately broke loose upon "the good creature" with his characteristic zeal, and either brought over men to his views or drove them off. Union District is largely indebted to him for putting distilleries to death.

Mr. Gray was married to Miss Boyd while at Fairforest. When he left, some fifteen families went with him, or after him, from the Fairforest congregation. Most of them went to Arkansas and returned to Mississippi with him, among them, Mrs. Boyd, his mother-in-law, and several families of the name of Means, her near relatives. Mr. Gray met with strong opposition in his temperance measures, and not a few who loved "the good creature" were glad when he left the country.

This letter explains itself. Mr. Gray was one of my predecessors at Fairforest and Cane Creek. I wrote to all of them who were alive as soon as I reached home from the Synod at Camden, requesting them to do as you see Mr. Gray has done, but he is the only one from whom I have received any reply.

J. H. SAYE.

The Rev. Jephtha Harrison, D. D., (whose nativity, whose early history we have allowed himself to tell,) came South believing himself far gone in pulmonary consumption. He took charge of a small school among the pines in Sumter District, where after a few months his health was restored. He went to Union District, and a year or two supplied Fairfirst and Cane Creek churches. His ministry in the field was greatly blessed. He went to Virginia, thence to Memphis, Tenn., thence to Kentucky, thence to Alabama, thence to Iowa. In each field his labors have been crowned with a large measure of success.

The Rev. John Boggs was a native of Savannah, Ga., but brought up and educated at the north, where he entered the

ministry. When somewhat advanced in life, he returned to Savannah and for a time supplied the First Presbyterian Church in that city. Thence he removed to Washington, Ga., where he was engaged in teaching and preaching for a season. Thence to Cherokee Corner where he exercised the same offices for a year or two. Thence to Greenville District, S. C. Thence to Spartanburg, C. H. Here he was engaged in teaching and preached statedly to a number of churches, and whenever he found opportunity. While here he wrote and published a work called "The Southern Christian." About the end of 1838 he removed to Louisiana, where for some years he exercised the office of teacher and minister. Thence to Virginia where he laboured for a time. Thence to Abbeville District to engage in another new field. But here the messenger of release met him and he entered upon hiseward. Mr. Boggs was certainly a remarkable man and minister. In person, small and emaciated, his face cadaverous, his eyes black and piercing. One would have thought he could perform little or no labor, and endure no hardship. Yet he performed an amount of work of which few men in the vigour of manhood would be thought capable. He not only preached often but with great effect. He preached a sermon at a camp meeting in Georgia, which was attended by results the equal of which I have not heard of on any occasion in the present century. He was at home at a camp meeting. His voice was distinctly audible through a very large crowd. His solemnity, earnestness and readiness in word and doctrine, fitted him for such a field. The solidity of his instructions made him useful as a stated preacher. He was alive to the importance of education and stirred up the people on this subject wherever he went. Whether he loved to ramble or not, I cannot say, but he lived a roving life, perhaps because the Master had use for him in many places. He certainly had a mind to work. [Rev. Jas. H. Saye's MS. Hist. of Fairforest Church.]

Of the elders of this church belonging to this period whose names and history are perpetuated by the same writer, is John McDowell.

"He was a native of Ireland; he came to Fairforest after he had a family and served many years as a ruling elder. At the time of the writer's [Rev. Mr. Saye's,] settlement at Fairforest, he was so prostrated by the infirmities of age, that

he was unable even to be at church. His intellect was still vigorous, and he delighted in religious conversation. He seemed to have relished religious ordinances greatly in past years, and to have studied the doctrines of religion closely, and was ready in the application of them to the practical duties of life. They were to him a perpetual feast in his last years. His death occurred probably in 1841. His worthy companion survived him a number of years. He had been clerk of the session for years, and had put down in the records many memoranda of the sermons preached from time to time, no doubt under the conviction that the public ministrations of the sanctuary were the most important and interesting of ministerial functions," [MS. of Mr. Saye.]

There are some other churches in Bethel Presbytery which were Independent, and followers of W. C. Davis, which, after the Union, came back to the Presbytery, viz:

Carmel Hill, thirteen miles from Chester C. H., in the direction of Unionville. Vacant in 1877.

There is also *Zion Church* on one of the roads from Chester C. H., to near the county line. Vacant in 1877.

There is also a *Hopewell Church*, of which Isaac McFadden was ruling elder in 1835, and which was vacant in 1877.

There is also a *Beth Shiloh*, of the Dairsites in York, having 122 members in 1835, of which S. J. Feemster was pastor.

The following Statement appended to the Minutes of the General Convention of the Independent Presbyterian Church, (the adherents of W. C. Davis,) held at Bullock's Creek Church, York District, South Carolina, August, 1835, will exhibit the strength of this body at the middle of this decade:

OF THE DIFFERENT CHURCHES AS REPORTED TO THE GENERAL CONVENTION OF 1835.

CHURCHES.	SITUATION.	DELEGATES NAMES.	Admitted.	Dismissed.	Adults Baptized.	Infants Baptized	Lied.	Suspended.	Resigned.	Grand Total.	PASTOR'S NAMES.
Bullock's Creek...	York, S. C.....	Wm. Jameison, Wm. Giles...	7	.....	5	12	5	1	.....	200	R. Y. Russell.
Salem	Union, S. C.....	E. Parker, I. Hope .....	.....	.....	.....	7	1	3	.....	49	S. J. Feemster.
Olney.....	Lincoln, N. C....	J. A. Robinson, A. B. Cox.....	7	13	3	11	.....	2	.....	132	S. J. Feemster.
Yorkville	York, S. C.....	S. Melton, A. E. Crenshaw.....	.....	.....	.....	5	.....	.....	1	90	G. W. Davis.
Harmony	York, S. C.....	W. C. Penick, A. S. Wallace...	3	1	.....	10	1	.....	.....	106	R. Y. Russell.
Tabor.....	Union, S. C.....	W. Gotte, J. Bailey.....	2	11	2	8	1	1	.....	93	T. Mitchel.
Hopewell	York, S. C.....	George Davis	1	.....	1	3	1	.....	.....	67	G. W. Davis.
Hephzibah.....	Lincoln, N. C.....	S. Hagar, Wm. Cockrum.....	8	.....	4	5	.....	.....	.....	72	G. W. Davis.
Beth Shiloh.....	York, S. C.....	D. McCallum, J. E. Davis.....	2	7	2	7	.....	4	1	123	S. J. Feemster.
Salem	Lownds, Miss.....	.....	3	.....	.....	.....	.....	.....	.....	26	.....
Chesterville	Chester, S. C.....	A. Anderson, A. R. Nicholson	.....	.....	.....	.....	.....	.....	.....	18	R. Y. Russell.
Mill Creek	York, S. C.....	ames McKenzie .....	.....	.....	.....	.....	.....	.....	.....	16	S. J. Feemster.
			33	32	17	73	9	11	2	992	

CHAPTER V.

AVELEIGH CHURCH (Newberry).—The following correspondence will enable us to understand more clearly the circumstances in which the organization of this church occurred :

EXTRACTS FROM A LETTER OF CHANCELLOR JOB JOHNSTON.

The following facts, with reference to the first movements toward the organization of a Presbyterian Church at Newberry, I have obtained from Chancellor Job Johnston. I simply make a quotation from a letter which I received from him on this subject: "My former wife informed me that there was formerly, as far back, perhaps, as 1822, a Presbyterian Church organized in this village. I remember there was a meeting of Presbytery held about that time in the old Male Academy then taught by the Rev. Joseph Y. Alexander, and that he received ordination at its hands. And I find by a memorial in my family Bible that he baptized my son Silas, at my wife's request, on the 18th of January, 1822, at my house being the first baptism by that minister. Yet so stupid was I that I never for a moment suspected, until years afterwards, that there had ever been any Presbyterian organization at Newberry. Mrs. Johnston, when she gave me the information, stated that her sister, Mrs. Harrington, and her sister in law, Mrs. Dr. Johnston, had all been members, and that Mr Thomas Boyd, of Bush River, had been an elder. All that I had noticed was, that there was very regular preaching in the Court-house while Mr. Alexander taught our school, and that there was less of shooting and kite flying in the streets on Sabbath than formerly. On the removal of that excellent man, Mr. Alexander, to Georgia, I suppose the church fell through, for on the 15th of July, 1832, I find that my wife had three of our children baptized at Headspring (Seceder) Church by the late Samuel P. Pressley, subsequently a Professor in Athens College, Georgia, but at that time pastor of Cannon Creek, Prosperity, Indian Creek and Head Spring Churches. By the three children being baptized at the same time, I suppose that was the day she herself joined Mr. Pressley's church. In 1833 or '34 Mr. Pressley went to Georgia, by which his churches were for a time left vacant. He was a very liberal man, and under his administration his churches relaxed the rigor of close communion. All the Presbyterians in the neighborhood united as members with him, and in the course of the few years he was minister here, his churches had more than doubled the number of their communicants. On the 14th of September 1834, I united with the church at Cannon Creek, at a communion administered by the Rev. Mr. Boyce, of Fairfield, acting as a temporary supply. I stated at the time that on the first convenient opportunity I should unite with the Presbyterian Church, and that I should exercise the privilege of open communion. I united on this condition, expressed at the time, for after Mr. Pressley's removal, neither I nor the other Presbyterians in his late churches were pleased with the rigor we anticipated in them. On the 20th of November 1834, Mr. Pressley, on a farewell visit to his churches, administered the sacrament of the Lord's Supper at Head Spring. I remember that there was an eclipse of the sun during the communion. Mr. P. spent a night at my house during the meeting.

He was then about to transfer his connection to the Presbyterian Church, and we had a conversation about the prospects of a Presbyterian Church here. On Monday, after the communion at Head Spring, being December 1st, 1834 and sale-day, I drew a subscription paper for the building of the church, subsequently called "Aveleigh." The necessary amount was soon subscribed. Mr Robert Boyce conveyed five acres of land as a lot for the church to be built on, at Hunt's Crossroads, one mile and a half from the village of Newberry. On the advice of those interested, I wrote to Dr. Moses Waddell, Rev. S. B. Lewers and Rev. John Kennedy, of the South Carolina Presbytery, and Rev. Robert B. Campbell, of Harmony Presbytery, to preach for us if they could, and, also, to Mr. Gladney, then of Columbia, a licentiate. They all generously aided us."

AVELEIGH CHURCH.—From the Session Book of the Aveleigh Church I take the following extract, relating to the organization of that church: "A number of citizens of Newberry District, S. C., living at a considerable distance from any Presbyterian Church, feeling it our duty to associate ourselves together as a religious society, that we might thereby be the better able to procure instruction for the purpose of improving ourselves in the knowledge and practice of our duty to God and man, and under these circumstances considering it our duty to call on some ministers of the gospel to assist us in forming and organizing a congregation, we, for that purpose extended an invitation to the Rev. Moses Waddell and the Rev. S. B. Lewers, who attended on the 30th of May, 1835, when a congregation was organized and entered into this congregational covenant, viz: Believing that the true God is justly entitled to the reverential and social worship of all his intelligent creatures and that their social homage is conducive in the highest degree both to the present comfort and future happiness of mankind, we the undersigned inhabitants of Newberry District, S. C., residing near the Courthouse, have felt a strong desire to associate and unite ourselves together in the capacity and relation of a religious society for the purpose of improving ourselves in the knowledge and practice of our duty to God and man and exciting ourselves to love and to good works, and believing that the doctrine and discipline approved and adopted by the General Assembly of the Presbyterian Church in the United States of America, as set forth in their confession of faith, conforms most nearly to the system of faith and order taught in the gospel, we profess our desire and design to unite with and place ourselves under the pastoral care and direction

of that ecclesiastical body so long as they adhere to that confession.

In testimony of which we have voluntarily attached our names to the above, this 30th day of May, 1835.

Then follows a list of the names of those who signed the congregational covenant, thirty-two in number, and on the day following four others were added on examination. Those who signed the covenant on May 30th, (Saturday) proceeded to give their votes for the election of ruling elders, which resulted in the choice of Isaac Keller and Alexander Chambers, who were ordained to this office on the day following.

The church was occasionally supplied with preaching by Rev. Moses Waddell, D. D., Rev. Isaac Waddell and Rev. S. B. Lewers, until the meeting of the Presbytery of South Carolina in March 1836, when application was made by the church for supplies from Presbytery. This application was repeated at each meeting and supplies ordered by Presbytery till the spring of 1837. Presbytery generally appointed two or three ministers to attend the church at the same time and hold a meeting of three or four days.

As these appointments did not take place more than two or three times in a year, the sacrament of the Lord's Supper was administered at every meeting, and few such meetings passed without additions of more or less communicants to the church.

(A record made in the Session Book of a meeting held by order of Presbytery in November, 1836, mentions the name of Mr. R. C. Ketchum, of Harmony Presbytery, as being present. And the next record is of a meeting in August, 1837, where Mr. Ketchum is spoken of as pastor of the church, (this must be incorrect.)

At a meeting, including the seventh Sabbath in January, 1838, Rev. R. Colden Ketchum was ordained and installed pastor of the Aveleigh Church. Rev. Isaac Waddell preached the sermon and Rev. S. B. Lewers delivered the charges to the pastor and people. At that time the communicants of the Church numbered 44.

On the second Sabbath of March, 1839, two more ruling elders (John Johnson and G. W. Glenn) were ordained. In the fall of 1837 the pastoral relation between this church and Mr. Ketchum was dissolved. The church seems to have prospered during his charge of it. It numbered fifty-five

members when he left, and had he continued, the common impression is that the church would have continued to flourish. But his departure marks the commencement of a decline. As in some of our churches, we see that great blessings have resulted from a permanent ministry, so in this we see the disastrous consequences resulting from the want of it.

When the blessing of God attends the labors of a minister in any place and the people are anxious for him to continue with them (as was the case here) he certainly should weigh the matter well before he suffers private interest or personal feelings to remove him to another place. Another cause, however, which contributed to weaken this church at this time was the organization of the Smyrna Church, about six and a half miles distant, which was at first composed mostly of members from the Aveleigh Church, who found it more convenient to attend at that place and so transferred their membership. Though the Aveleigh Church was weakened, yet, upon the whole, the cause of Presbyterianism was advanced by the transfer and organization of the new church.

SMYRNA CHURCH (NEWBERRY DISTRICT) is located six and a half miles west of Newberry C. H., in the District of Newberry, directly on the high road leading from Newberry C. H. to Old Cambridge, or Ninety-Six. It was organized September the 25th, 1838, by the Revs. R. C. Ketchum and M. D. Fraser, with seventeen members, viz: Geo. Boozer, Esq., and wife, Mrs. Harriet Cappock (widow), Mr. and Mrs. David Clary, Mr. and Mrs. John Senn, Mr. and Mrs. David Boozer, Mrs. Rebecca Hendrix (widow), Mrs. Elizabeth Boozer (widow), Mrs. Christiana Senn (widow), Mrs. Mary Boozer (widow), Mrs. Pamela Benton, Miss Caroline Boozer, Miss Mary Boozer and Miss Sarah D. Boozer. From this number George Boozer, Esq., and David Clary were elected and ordained to the eldership. The Church was supplied in part by the Rev. R. C. Ketchum, Geo. Boggs and P. H. Folker, with perhaps a few sermons from others, till the year 1840.

GILDER'S CREEK enjoyed the services of Rev. John B. Kennedy till 1839. He resided at Laurens C. H. and ministered both to Gilder's Creek, in Newberry District, and Rocky Spring, in Laurens. The membership of Gilder's Creek in 1830 was sixty-nine, and of Rocky Spring eighty seven. In 1839 Gilder's Creek was vacant, and Rocky Spring had sixty-seven communing members.

LITTLE RIVER, LAURENS.—The records of this Church were destroyed somewhere about the year 1842, as we have before mentioned. The Rev. John B. Kennedy continued to preach to this Church till his death. The pulpit was subsequently filled at different periods by the Rev. Messrs. William McWhorter, P. H. Folker, Mr. Johnson, D. Wills, Z. L. Holmes, and C. B. Stewart.

Since the death of Mr. Kennedy, William H. Horan, John H. Boyd and James G. Williams have been elders in this Church.

DUNCAN'S CREEK.—The names of Rev. Messrs. Arthur Mooney, A. J. Pearson, Wm. Quillan, J. B. Kennedy and John McKittrick have been named to us as successively stated supplies to this Church till about 1838. By this time, we are told, the Church had almost ceased to exist. There had been no additions for several years. Many of the old members had removed to other parts. Some had attached themselves to other denominations, several had died, and those who remained were careless as to the prosperity of the Church. The elders were dead or had moved away with the exception of Elder George McCreery, who had become old and frail, and unable from physical infirmity to give attention to the affairs of the Church. The Rev. John B. Kennedy from this time met occasionally a few of the members who yet remained.

ROCKY SPRING (LAURENS) appears to have been ministered to as a stated supply by John B. Kennedy, and to have had a membership of eighty-seven communicants at the beginning of this decade, and sixty-seven through the remainder.

LIBERTY SPRING.—Rev. Thos. Archibald, who was preaching to this congregation at the beginning of this period, died on the 31st of December, 1832. Rev. Mr. Adams, a gentleman probably from Massachusetts, preached at this Church in 1833. He remained one or two years in this part of South Carolina, and returned to the North. The Rev. John B. Kennedy, before mentioned, preached at Liberty Spring again in 1834; the Rev. Samuel B. Lewers in 1835; the Rev. Mr. Martin, from Abbeville, in 1836. The Rev. Mr. Lewers again in 1837, 1838, 1839. The Church at Laurens gave up a part of his time to this Church on account of its peculiar circumstances. In July of 1837, Capt. Robert Cunningham and William Thompson resigned their eldership. William Green, Mathew Bryson, Jonathan Reid, and Dr. R. E. Campbell were

ected elders ; only the first two consented to serve, and were ordained by Rev. Mr. Lewers.

WARRIOR'S CREEK, in Laurens District, is reported vacant, with fifty-four communicants, in 1830 ; vacant, with sixteen communicants, in 1836 and 1837.

FRIENDSHIP CHURCH, (LAURENS.)—We are able to give but *meagre* account of this church. The succession of its ministers was partially given on a former page. After Eleazer Rainard, Aaron Foster, Anthony Mooney and Archibald Craig then mentioned, S. B. Lewers, formerly an elder in the church, is said to have preached several years, beginning with 1832. This will probably more than cover the period which we now write. After the elders before mentioned, follow the names of S. B. Lewers, Thomas Cunningham, Thos. Simpson, and Isaac P. Boyd. The terms of their office not indicated. Friendship Church is set down in the statistical tables as having eighty members in 1830, thirty of whom were received in that year. In 1831 it was supplied in connection with Fairview, by Arthur Mooney, and had ninety-one members, sixteen of whom had been received in that ecclesiastic year. In 1832 vacant with ninety-three members. In 1833 it was supplied by Rev. Samuel B. Lewers, who also supplied Laurens Courthouse, then, for the first time, mentioned. In 1838 the members were fifty-four in number and the same in 1839. Mr. Lewers continued their Stated supply till the close of this decade.

NAZARETH (SPARTANBURG).—Rev. Michael Dixon resigned the pastorate of this church in 1833 and removed from the bounds of the congregation. The church was afterwards supplied for four years by the Rev. John Boggs. He was succeeded by Rev. Edward Tonge Buist who was dismissed from the Charleston Union Presbytery November 2d, 1837, to the Presbytery of South Carolina, by which body he was installed as pastor of this church.

The frame building which had superseded, between 1785 and 1790, the original log house in which worship was first conducted, gave way in 1832 to the present brick building, in which religious service has been held ever since. To the original elders of this church have been added from time to time, as circumstances have required, Messrs. Richard Barry, James Hadden, Thomas Gaston, David White, Andrew Cowan, James Jordan, Thomas Brice, John Smith, Richard

Daniel, Thomas B. Collins, Jonathan N. Hadden and Richard Barry, Jr.

FAIRVIEW (GREENVILLE).—On the fourth Sabbath in 1832 the Rev. John Boggs, then of Virginia, became stated supply of this church, and at the fall meeting of the Presbytery of South Carolina he was duly called and became pastor for half his time at a salary of \$200. On the 4th of July, 1835, Rev. David Humphrey, of Anderson District, took charge for half his time on the same compensation. On the 1st of July, 1838, the Rev. William Carlisle succeeded him, salary the same, and remained in this relation for six years.

Alexander Thompson was elected to the eldership in this church May 7th, 1837, and James Dunbar and Adam Stevens January 1st, 1838.

Stenhouse

NORTH PACOLET.—Rev. F. Porter was supplying this church till 1832, when he was succeeded by Rev. J. L. Kennedy. Under his care Mr. J. L. Clarke and Mrs. D. Clark, his wife, B. Clark, J. F. Clark, M. B. Clark, J. M. Clark, W. Dickson, and his wife; M. Jackson, J. Jackson, M. Caruth, C. Jackson, M. Jackson, H. Kelso, J. McClure and M. McClure became united with the church. In 1838, Rev. J. L. Kennedy and Rev. A. J. Pearson labored with us in the ministry of the gospel, under whose care S. Jackson, D. Jackson, M. Jackson, J. Jackson, E. Jackson, P. Jackson, M. Jackson, J. Jackson, M. Jackson, a whole family circle apparently, also became members. [Letter of A. F. Jackson, B. W. Clark, Wm. Jackson, Elders, February 10, 1853.]

The number of communicants in this church was thirty in 1832, so also in 1836, 1837.

SMYRNA CHURCH.—Rev. Hugh Dickson discontinued his labors at this place in 1830, at which time Robt. Redd was the only elder, his predecessors having either died or removed away. At this time, "not a face of the first members," says Father Dickson, "was to be seen in it." "Some of the old adherents, with others, have associated together. They have erected a comfortable house of worship, had elders ordained, and at one time it appeared as though something might have been done, but later one of the elders, with five or six of the members, have moved away; few are left behind. They are visited by a Mr. Donnelly. What will be the result heaven only knows. Under the new organization the church is known as Bethesda." [Letter of Rev. Hugh Dickson to his

son-in-law, Rev. John C. Williams, containing his reminiscences of the olden times of the church, dated March 9, 1853. Transcribed and remitted to the author by Rev. John C. Williams, March 14, 1853.]

GREENVILLE (ABBEVILLE).—The Rev. Hugh Dickson continued in the pastorship of this church and congregation. The ruling eldership had been reduced by the death and removal of two elders. The one, John Weatherall, had died, the other, Samuel Agnew, had removed. About the year 1829 or 1830, John Donald, Williams Means, A. C. Hawhorn, with Abraham Hadden, were ordained elders. About 1833, a difference in politics occurred which occasioned a considerable withdrawal from the church. The seats of two elders were vacated. Tranquility restored, the loss was soon repaired. In 1836, Lydall Williams and John Weatherall were elected and ordained ruling elders, and John McKittrick was added to the Session.

ROCKY CREEK (NEW ROCK CHURCH), ABBEVILLE.—The Rev. Hugh Dickson continued to supply this church until January, 1836, having labored six years and three months. From January, 1836, to October, 1837, it was supplied by the Rev. Charles Martin. He served the church one year and nine months. In January, 1838, Rev. Edwin Cater commenced supplying for half his time. In the spring of 1839, he gave all his time to it. At the meeting of the Presbytery in the fall of the same year, he received a call to become the pastor, which call he accepted, but was not installed till April, 1840. This was in consequence of the failure of the committee appointed to instal him. He resigned his charge October 3d, 1846, having labored eight years and nine months. In 1823, when the Rev. J. Rennie began to supply the church, there were twenty members. From this time to 1838, when Rev. E. Cater began his labors, thirty-seven members were added, the entire number being sixty; but fourteen members are reported to have died or been dismissed. And twenty-four others are so reported, but of these the date of deaths or removal is not given in the minutes of the Session; and whether it was before or after the year 1838, I am not able to determine.

In February, 1838, William Calhoun, Robert Crawford and James Caldwell were ordained as ruling elders by Rev. Mr. Dickson. In February, 1839, Dr. E. R. Calhoun, Genl.

James Gillam and John McClelland were ordained by Rev. Edwin Cater. [From the sermon of Rev. John McLees, pastor of this church, preached April 3, 1867, being the 20th year of his pastorate. *Southern Presbyterian*, October 22, 1878.]

OLD CAMBRIDGE.—This church, on its original site, had now become extinct. The church building was sold to the Baptists in 1833 or 1834, and removed to another site, where a few years since it was still standing.

HOPEWELL (ABBEVILLE), formerly LOWER LONG CANE.—In 1830 the Rev. Richard B. Cater became the pastor of the church. He was an earnest minister, his sermons were prepared with great care and delivered in a manner and with a grace rarely surpassed. He entered upon his duties under favorable auspices and had the prospect of a long and useful pastorate; but an unfortunate difference occurred between himself and some of the members of the Session, which led to their withdrawal from the church, and although Mr. Cater was sustained by the congregation, he felt that it was his duty to resign, which he did in 1832, and soon after removed to Alabama. Rev. Isaac Waddell succeeded Mr. Cater in 1833. Called by the unanimous voice of the congregation to the pastoral office, he brought to the discharge of his responsible duties that rare combination of moral, mental and social qualifications which endeared him to the people and won for him the appellation of the "beloved pastor." His sermons were plain, practical discourses, in which the truth of the Christian religion was the central idea, and in strong, vigorous language he urged its acceptance as a rule of life. In public his manner was sedate, not severe; in private, a sincere and true friend, at all times an upright Christian gentleman. He was known to be thrown off his balance but once in the pulpit. There was in the congregation an old Irishman, by the name of Johnny Glasgow, who occupied one of the short seats on the left of the pulpit. One long hot day in June the old man was wholly overcome by sleep, and leaning his elbow against the end of the seat and resting his head in his hand, he was soon in the land of Nod, the observed of all observers. Mr. Waddell had been addressing himself to the bulk of the congregation before him and had not noticed Mr. Glasgow asleep, but on some point of general application he exclaimed in a louder tone: "Awake, thou that sleepest, arise!" This

turbed the old man's dreaming and brought him instantly to his feet, when, raising his eyes and hands to the preacher, said, in his drawling way, "Aye, profess, Maister Waddell, I'm not asleep." Mr. Waddell looked down on the little old man in great astonishment and quietly said, "Take your seat, Glasgow," then turned to the front to continue his sermon; but the face of the congregation was like a calm lake when the South wind blows. He turned to the right, then again to the front, some of the youngsters snickering audibly, and, "laughing is catching," it extended to the old folks. The minister looked grave, his shoulders would rise and fall, his chest heaved and he sat down. The pulpit was one of those circular boxes, about eight feet high by three in diameter, tucked upon the side of the house. We do not know what he did when hidden from view, but after a few moments he rose and concluded the service. There was one trait in these old Cane Irish and their descendants worthy of mention, and perhaps of imitation, that is when charged with a "short coming," although sometimes "schanny" in avoiding the point, they would squarely own up to the truth, if guilty. Captain J. C. Mathews, one of the good old men of the Church, was an elder. He also acted as precentor and parcelled out the lines of the hymn and led the singing. He had a seat tacked in to himself under the pulpit and immediately in front of the congregation.

When the minister would take his text, the old Captain would settle himself in his nest and listen attentively to every word and which fell from his lips, but should the sermon be too long or too high, or not altogether to his taste, he would let out a peculiar yawn, something between a groan and a sigh, as an admonition to the speaker to hurry up, which, if heeded, he would turn to front, fold his arms and quietly go to sleep. On being rallied about it he would say, "I was tired and could hold no more," then quote a saying of Dr. Barr, "When weariness begins, edification ceases," and add in his quaint way, "the best thing one can do under such circumstances is to go to sleep." [E. P. D.]

ROCKY RIVER (Abbeville)—In 1830, this church was again under the pastoral care of Rev. Dr. Waddell, and so continued till 1835, says one authority. Another says, until a year or two of his death. In 1837, Rev. Wm. Davis took charge of this church, and continued to serve it about two years, and

was succeeded by Rev. James Lewers* A worthy gentleman of the old school and member of this church, thus writes, mingling the ancient and the modern in his recollections: "There being no session-book kept until quite recently, I am unable to furnish you with a roll of the members that formerly belonged to the Rocky River Church. They now number thirty-five; but forty-five years ago, I have no doubt, there were at least two hundred. From removals and deaths, small farms have been bought up, and large planters (who, generally, are a curse to a community) have occupied the soil, so that we have dwindled down to the above number. The first settlers in the bounds of Rocky River were mostly from Ireland and Scotland. During the Revolution they suffered great privations; they lost all, or nearly all, their property; many were butchered by savages; they were often alarmed amid the darkness of the night, and fled to the forest or any place where they might think themselves secure. These accounts I have often heard related by my mother and others. One case I have often heard her relate: The Indians had murdered several of her neighbors (my father being out in the service); she got the news about sunset; she immediately set off with, I think, four children and one at the breast, and as she passed one of her beds, caught up a quilt or blanket and fled to some retreat, and spread the cover over her children, but sat up the whole night herself. There were many other cases similar to this. In the year 1802, I think, there was what was then, and by some is now, considered a great revival of religion. I attended two of those meetings. I was then 17 years of age. There was no noise, no excitement; many would fall down and appear for hours insensible. A number of my acquaintances were affected in this way; but so far as my knowledge extends, I could perceive no reformation in after life. I only speak as to my own observation. In two or three years the Presbyterians generally gave up these camp-meetings; I think it was well to do so. In 1836, Rev. Daniel Baker held a protracted meeting at our church, and some twelve or fifteen joined the church. Several of these turned again to the world. My opinion (although

*William H. Davis was received by the Presbytery of South Carolina, from Union Presbytery, in the Synod of Tennessee, on the 22d of March, 1839, and was ordained and installed pastor of Hopewell and Willington Churches on the 22d of May, 1839. (Minutes of South Carolina Presbytery, pp. 131-137.)

orth but little) is, and long has been, that Presbyterians could stand aloof from all the *new measures* that have been, may be, adopted by others. No need of camp-meetings, need of organs, fiddles, gowns, bags, altars, &c., &c.

“A. GILES.

“Monterey, S. C., October 16, 1853.”

WILLINGTON.—The Rev. Dr. Waddell, the former pastor of this Church, and who had left it for the presidency of the University of Georgia, at Athens, having resigned that office August, 1829, in February, 1830, returned to Willington and resumed his former pastoral duties here. He continued minister to this church till September, 1836, when he was disabled by a stroke of palsy. We are again indebted to his devoted and intelligent friend, Mrs. M. E. Davis, for the description and estimate of his character :

“Dr. Waddell’s time was divided between Willington and Rocky Mount. The arrangement was permanent and voluntary—there was no use for effort or self-denial on their part, Though some now began to complain of the tediousness of a discourse protracted to an hour, or an hour and thirty minutes, yet the respect and veneration which his character inspired no blemish could weaken, no infirmities destroy. He has been said that Dr. Waddell’s *forte* lay in teaching; and, perhaps, the who affected criticism on pulpit oratory would not have pronounced him a great preacher; but that he possessed the instinctive power of eloquence is evinced by the fact that a person not particularly interested in his doctrines could listen to him for an hour without weariness; and when his massive fist came down upon the pulpit, with a force corresponding to the strength and energy of the thought which governed it, the conviction that went to the hearts of his hearers was irresistible. His manner of life from his youth had given his sermons a didactic form, and, no doubt, from the habit of controlling and instructing youth, they had acquired the dogmatic style which characterized them. In his old age he had lost all regard for brevity; his voice and attitudes had become somewhat stern, his style blunt and unadorned. It is evident that from the first his only model was nature, his only teacher the Bible. He soared into no untrodden heights of fancy, seldom attempted tropes or figures of rhetoric, aspired to no superior graces of elocution; but the deductions drawn from nature and experience were to him like those of the Apostle when he says: ‘I speak that I know, and testify to that which I have seen,’ &c. Perhaps there was never a speaker more in earnest, or one who more emphatically expressed sincerity. It was his habit to dwell very strongly on a few fundamental points of Christian doctrine. One of these was the duty of secret prayer, and very seldom did he finish a discourse without enforcing in the conclusion this favorite and well-grounded tenet, frequently, also, singing in public worship the hymns belonging to this department.

“When, on a certain time, dancing assemblies were set up almost at every door, by one high in authority, and many of his church members, with their children, were drawn under their seductive influences,

his grief and indignation were unbounded. But, not content with announcing publicly, on the next Sabbath, his ministerial and personal disapprobation of such 'revellings,' and so forth, he soon had the satisfaction of proclaiming triumphantly that, with the assistance of Rev. Dr. Barr and others, he had succeeded in passing a resolution to the effect that all church members who attended or suffered their children to attend dancings, should be subjects of discipline, &c. Always a strict censor on the morals of the young, his zeal for their interests had now become part of his nature, and though he seldom pressed upon them the personal claims of salvation, there are some now living who remember with increasing gratitude his faithful, though, at that time, unwelcome chidings and rebukes.

"After his return from Athens, though he engaged no more in its active duties, he exerted a beneficial supervision and influence over the large school sustained at W., first by his youngest son, and afterwards by the eldest, James P. Waddell. Such was the respect which his character and virtues combined with dreamy traditions of the rod, inspired, that there was generally nothing more needed to bring up a delinquent pupil than to be obliged to report his conduct or his lesson to the venerable president. No doubt some yet remember the old chestnut before the door of the little study, where they have been held in tedious durance, perhaps for hours, listening to a lecture on good behavior or on Latin verbs and particles. Sometimes a pleasant thought or a ludicrous association would, in spite of his assumed austerity, force away the frown from the grave old brow, and he would shake with laughter, to the no small wonder of the culprit. This was always the precursor to an amusing anecdote or some pleasant reminiscence, and the fortunate youth went away much enlightened on the subject of his old preceptor's past achievements.

"In his declining years he was garrulous, and, like all men much held up to public gaze, a little vain-glorious. But in this respect he was more sinned against than sinning; for the flatteries he had received were enough to turn the head of any one not more than mortal. We have often heard him allude, in a way which showed that he did not overrate his abilities, to the little book written by himself, containing the beautiful life of Caroline Elizabeth Smelt, of Augusta, Ga. At that period of our country's existence, authorship was rather rare, and might well be considered an enviable distinction. He received for this more attention, I presume, than for any other work of his life; but he declared that it was undertaken not for any fitness, but simply because there was no one else to do it. As long as he lived his name, connected with authorship, presented a ludicrous association to himself. But if this little work, so simple, terse and pure, may be taken as a sample of the author's powers, we may be excused for regretting that he never published anything more. It is said that his sermons were never written out, though he was accustomed to preserve the heads of his discourses, preaching always without notes.

"From the simplicity of his early manner of living he never departed, being plain and rather careless in his dress, and frugal in his diet. He was from principle and habit a strict economist, and as his wants were so simple, the easy manner in which he managed his estate did not materially affect his comfort or his purse. As an evidence of his consideration for the poor, he protected and cared for the widow of an Irish emigrant, a distant relative, for a number of years, and placed her little son in his school until this pious and amiable lady was married to Mr. John B. Bull.

"In his domestic discipline, Dr. Waddel followed the instructions given to Timothy, believing that every man should be 'bishop of his house,' and there his authority was undisputed. It was his uniform custom to catechise all the children, both white and colored, every Sabbath evening, concluding with the Lord's Prayer.

"By his last marriage he had six children—four sons and two daughters—all of whom lived to fill respectable stations in society, and to enjoy the covenanted blessings of their father's God. The eldest, J. Wadde l, a professor in Franklin College, attained in his early life a celebrity, as teacher of classics, not inferior to any. Two sons entered the sacred desk—Isaac W. Waddell, who died at Marietta, Ga. and J. Waddell of Tennessee. The second son, William, died some years since in Tallahassee, Florida, a beloved physician, and elder of the church at that place.

"In 1837, the friends and admirers of Dr. Waddell noticed with deep pain the approach of that disease which was bringing on a premature decline* of his mental faculties. His physical strength was much impaired, and although very reluctant to acknowledge it, he was, at length, constrained to call in the assistance of his son, J. W. Waddell, then preaching at Hopewell and Lebanon.

"On the 14th July, 1837, hearing that Dr. Waddell had a second and ever attack of paralysis, we called to see him. He was lying in bed, and one arm lay heavily by his side. 'This right hand,' he said, rising it with his left, then letting it fall listlessly, 'how much it has done! but it will never do any more.' The next morning, feeling somewhat better, he sent for a particular friend to read for him a new work which one of his sons had just sent him. Whilst thus engaged, a gentleman called, and brought to his bedside a young son of J. C. Calhoun. The sight of this son of his beloved pupil enlivened his brow for a moment, and he strove to recall some of the pleasant memories of the past, but in vain. The gentleman, thinking to interest him, began a criticism upon the writings of the Apostles, but the aged and ricken disciple could only raise one hand to his head, and complain that he was sadly failing there. When he had become partially restored, he summoned his children, to divide his estate among them while his mind was yet sufficiently clear, and thus dissolved his connection with earthly things. And now the sturdy, industrious spirit of the good old man, which had so loved its work, the iron nerve and unending resolution, that no obstacle could intimidate, yielded to the darkness and dreariness of days without toil and nights without comfort; and like his amiable and beloved teacher, Dr. Hall, a hopeless and irrevocable gloom settled on his mind. He never preached again, and his prophecy concerning that hand was true—'it could never do any more.' He made some weary pilgrimages between this place and thence on each return here, hoping, that he had come to die, that he might be placed beside his wife in the graveyard at Willington. This noble intellect was in ruins, and the only evidence he gave of the buoyant spirit was the restlessness with which he turned from one to seek to find some ray of comfort. What an affecting sight to behold him—an alien, a stranger, a weary pilgrim, in this home of his heart, this church of his peculiar love.

*The causes, as given by his family physician, for his sudden and premature decay are, the excessive use of tobacco and want of that excitement to which he was habituated.

"On his last visit he sat down to the table of the Lord, and with him sat, for the first time, one in whose salvation he had always shown the deepest interest, but he knew it not. That revelation was reserved for the time when that fettered soul should burst its shackles, and rejoice in the light of never-ending day

"Finally, July 26, 1840, he died at Athens, and the *literati* of that State designing him a monument, his remains were interred at that place, contrary to the express provisions of his will. It is scarcely necessary to add that this design has never gone into effect."

So writes his life long friend and neighbor, Mrs. M. E. Davis. Other tributes might be drawn from the eulogy of Judge Longstreet, delivered at the college, in August, 1841; from his memoir in Sprague's Annals, Vol. IV, p. 63, prepared by the same; from John C. Calhoun, LL. D., Vice-President of the U. S. (both of whom were his pupils); from Rev. Alonzo Church, D. D., President of Franklin College, and for ten years his associate in the Faculty—but we forbear.

LONG CANE.—The Rev. Dr. Barr continued the same beloved and revered pastor of this congregation. Various events from time to time occurred of minor importance, yet necessary to the well-being of the church and congregation.

The first thing to which they seem to have given their attention was their place of burial. It was surrounded by an inadequate enclosure, the fence often thrown down and the grounds trampled by cattle. The trustees took the matter in hand, protected it by a suitable enclosure, defraying the expense by the voluntary contributions of the parties interested.

All opposing claims to the territory now included in the States of Alabama and Mississippi had been adjusted, and a vast emigration was setting in that direction, as well from this congregation as elsewhere. So that it became much reduced in numbers and strength, having also lost by death several of its most useful and zealous members, it became difficult amongst the comparative few remaining to make up the salary of Dr. Barr, small and inconsiderable as it was, and the period seemed rapidly approaching—foreseen by the founders of the Upper Long Cane Society—when from some of the identical causes above stated, the congregation would be unable to support a clergyman from individual contributions; accordingly, at a meeting of the Society in January, 1833, although the funds of the Society had not by several hundred dollars reached the amount when in conformity with the constitution any part of the accruing interest could be appropriated for that purpose, yet, from the necessity of the case, the Society did appropriate \$200.00 in aid of Dr. Barr's salary for that year and the same the next year. In 1832, all constitutional

difficulties having ceased by alteration of the constitution, a sum of \$200.00 was appropriated. In January, 1835, a meeting of the congregation was called and at the same time of the Society, in which it was determined to reduce the assessment on the seats in the church, with the expectation that they would all be taken up, and at least as large, if not a larger amount be raised from them than under the old assessment—the Society now agreeing to make up the balance of Mr. Barr's salary. The appropriations by the Society were gradually increased.

Since the Upper Long Cane Society made the first appropriation those who are not members of it are more averse than formerly to pay, supposing the Society should pay the whole amount of the clergyman's salary, although it and the congregation are two entirely separate and distinct bodies.

The causes which have hitherto operated to reduce the number of the congregation still continue, though not in so great a degree, and the additions to the church have not been sufficient to repair its loss by death and removals, and the principal support of the clergyman has been derived from the appropriations of "The Upper Long Cane Society," those appropriations having amounted, down to 1852, (which is anticipating by 12 years the appointed progress of our history) \$11,392.83.

This Society was formed in 1793, incorporated in 1799. The original subscription of \$65, from the payment of one dollar per annum by each member, or fifteen dollars for a life membership, and a few other small donations by accumulation by compound interest, had amounted, on the 2d of March, 1832, to \$8,909 82, bearing interest from that day, over and above \$600, which aided in the support of a clergyman and other expenses. Most of the members of the congregation have neglected to join the Society. Most of the members of the Society are also members of the congregation, although a minority in it.

Each member pays one dollar per annum, or fifteen dollars for a life membership. The bounds of the Society extend for five miles from the Upper Long Cane Church. Application for admission to be made by letter at an annual meeting, and election to the Society requires a two-third vote of the members present. The person admitted must sign the constitution and by-laws.

For grossly immoral conduct a member may be expelled by a two-third vote of the members present. All contributions, monies and properties accruing to the Society, to be kept at interest until they amount to a capital of \$10,000, which sum at least is always to be preserved as capital. After this amount is attained the whole or part of the interest may be applied towards the minister's salary, the education of poor children, the relief of distressed members, or the distressed families of deceased members. No member may borrow from the fund, or be securities of those who do borrow, or procure any other person to borrow for him, on the pain of forfeiting to the Society fifty per cent. on every sum so borrowed. The Society seems thus far to have been most successfully managed.

LITTLE MOUNTAIN.—This church remains under the pastoral care of its founder, the Rev. William H. Barr, D. D. The numbers 44, 47, 54, 56, 54, 50, exhibit its membership in different years.

LEBANON.—The Rev. Richard B. Cater continued to supply this church until December, 1831. The Rev. Isaac Waddell took charge as a supply in the year 1832, and continued to serve in this capacity until 1837. During Mr. Waddell's ministry, Capt Thos. Parker and Dr. Y. S. Reid were added to the Session from the Hopewell Church, and Mr. Weir removed from the bounds of the congregation. During Mr. Waddell's connection with the church, the Rev. Daniel Baker was present at a protracted meeting of five or six days, during which some fifteen members were added to the church, most of them heads of families and past middle age.

The Rev. Charles Martin was in the service of this church as a supply, from the twenty-second of January, 1837, until the following September. He was succeeded by the Rev. James P. Gibert, who received a call from the church and congregation to become their pastor, who was ordained and installed at an adjourned meeting of the Presbytery on the twenty-fourth of November, 1838, the Rev. Dr. Barr, Hugh Dixon, A. W. Ross and Dr. J. H. Reid, being present and assisting in the service. The membership of the church has varied from sixty to one hundred down to this time.

BRADAWAY (spelled Broadway in 1838 and Broadaway in 1839) is represented as vacant, with a membership of fifty-nine at the beginning of this decade. Rev. William Carlisle

became its pastor in 1831-1838, and its membership was six-five. William H. Harris appears to have served this church in 1839.

MIDWAY, in Anderson District, was received under the care of the Presbytery of South Carolina on the third of October, 1833, with twenty-one members. (MS. Minutes, vol. , p. 47.) Presbytery met at this church March 21, 1834, was part of the charge of William Carlisle, as supply, in 1836, '37, '38, '39. Membership in 1838, thirty-one.

VARENNES, was vacant in 1830, sixteen, however, had been added, and the membership was sixty-two. William Carlisle was its pastor, with a membership of sixty-eight in 1831. He continued its pastor until October 3d, 1835, when the relation was dissolved by Presbytery. In 1837, it is reported as vacant with a membership of seventy-five. William Harris appears from the statistical tables, to have been its minister in 1839.

GOOD HOPE AND ROBERTS.—We have seen on a former page in our preceding history to what extent the indebtedness of these churches to their pastor had reached. Both congregations became uneasy and feared that in case their pastor should die they would be compelled to pay what they admitted to be their just debts. No effort was made to pay the arrears, though it was frequently spoken of. The impression began to prevail that a pastor was rather a cumbersome customer. At length the pastor concluded that while he was straitened to meet his pecuniary obligations, it might be to the interests of the churches to give them a certificate relinquishing all claims to whatever sum they were in arrears, and especially as they were much weakened by emigrations and death, and could not raise the amount promised in the call; consequently, in 1835, he gave to Good Hope and Roberts a clear receipt up to that time. They still expressed a desire for him to remain with them, which he did, for whatever sum they might give him. By mutual consent, after a short time, the pastoral relation was dissolved; yet he still supplied his old charge part of the time. Here we may mention that the one-fourth of his time was not called for at first by these churches, was usually spent on the Georgia side of the Savannah River; several small churches would assemble at New Lebanon, where he, assisted frequently by some other ministers, held some interesting and profitable meetings. It

appeared that every service seemed to increase the interest, until a protracted meeting of a few days would show more signs of good fruit than an entire year in other fields. It is believed by some qualified to judge, that these meetings were instrumental in strengthening those feeble churches in the upper part of Georgia, and that they became the germ of the Cherokee Presbytery. His labors in this region were gratuitous. The churches were feeble and never seemed to think of taking up a collection to defray the expenses of going to and returning from these meetings. On one occasion he spent a night in a strange family, and in the morning he offered to leave his watch (as he had no money) as a pledge that he would pay for the night's lodging on his return. The man refused to keep the watch, but said the money could be paid on the next visit, which was accordingly done. On another occasion he had an appointment in that region at a more distant point; the services to commence at night. He rode fifty miles and the night was closing in upon him; he despaired of finding the place and turned from the main road to hunt a shelter for the night, when he came suddenly upon a large assembly of people awaiting his arrival. Though hungry and fatigued, he preached to a very attentive audience, and then rode several miles to lodge with another family. On the way he conversed with one of the members, a son, on personal piety. Many years afterwards he met with a middle-aged man who approached him with manifest pleasure, made himself known, and said, "the sermon preached that night, and the conversation had with him on the way, were instrumental in bringing him to Christ." He labored for several years in the Providence Church, now at Lowndesville, but then located several miles to the northeast of that place. One hundred or more members were added to the Church there through his instrumentality. But we turn back to the churches whose history is especially called for. Camp meetings were occasionally held at Roberts, and then at Good Hope. About the year 1835, a framed arbor was erected at the latter place, and an annual camp meeting was held there, including the second Sabbath in August. Large additions were often made to both churches on these occasions. But Good Hope was again reduced in 1837, by the dismissal of sixteen members at one time, who removed to Chambers County, Ala. One of these was a prominent elder of the

church, who had felt much for her in the struggles through which she had passed; he, on seeing her again so much reduced, pronounced her "dead beyond hope of recovery." By whom shall Jacob now arise? for Jacob's friends are few." But the Saviour speaks and says, "fear not little flock." While the annual meeting is still kept up on the second Sabbath in August, the congregation has not tented on the ground for ten or twelve years.

The Hon. J. N. Whitner united with the Roberts Church on the fourth Sabbath in April, 1832. He was soon afterwards elected and ordained a Ruling Elder. His history is so well known to need a repetition here. Suffice it to say, that he was a very active and influential officer, while he remained connected with the church in this place. But living as he did, at Anderson C. H., with a young family, he felt it altogether important that a Presbyterian Church should be organized at that place. Mainly through his efforts and liberality a house of worship was erected on a lot which he donated for that purpose. He, with his wife, who was also a member here, were dismissed, while others came from adjacent churches and organized at Anderson C. H., about the year 1837. From that time until his death, his history belongs to that church, which had his prayers and benefactions while he lived. He had five sons and three daughters, all, with one exception, united with the church.

About the year 1837, Thomas Cunningham, James McLees and J. J. McLees, were elected and ordained Ruling Elders. The first of these, Mr. Cunningham, was first a member of the Friendship Church, in Laurens District, and became united with this, and labored much to advance its interests. This was evinced by his contributions and persevering efforts to the erection of the new church edifice at Roberts. After contributing as much in money and labor as any other person, when it was ascertained that the original subscription would fall short of completing the building by several hundred dollars, and the counsel of the majority was to discontinue the work for a year or two, he and E. S. Nevins, Esq., who is also an elder, resolved to go on and complete the work and pay for it themselves, if the congregation offered them no further assistance. The house was completed, and the additional expenses were shared by the gratified congregation. He was a candidate for the Legislature, and elected by the

highest vote in the district. He was thrice married, first to a daughter of Dr. Robert Campbell, of Laurens District, who died in a few months; next, to a daughter of Mr. James Anderson, of Spartanburg, who also died in a short time, leaving an only son; then to a daughter of Dr. Gibert, of Abbeville District, who, with several children, were left to mourn their irreparable loss. He died in 1856.

During this decade, Daniel McCurly, Samuel McMahon and Andrew Reid, Esqs., were elected Ruling Elders in Roberts Church. Mr McCurly was a man of prayer and exemplary deportment. His children were brought up in the nurture and admonition of the Lord, and have all united with the church. He, with others, removed many years ago to Chambers County, Ala. Sixteen members being dismissed at that time, they formed a large part of a new church in this part of the county. He died several years since.

Mr. McMahon came from Antrim County, Ireland, and settled in Chester District, S. C. Afterwards he removed within the bounds of this church, and after his connection with it became an elder. He was an efficient and useful man, and much concerned for the church. His two sons and two daughters united with the church. He died from a cancer, after protracted and patient suffering. His aged widow contributed still to the church, though nearly ninety years old.

Hugh Mecklin was received here by letter, March 12th, 1836. He had been elected and ordained an elder at Rocky River, before he united here. He was shortly chosen to the same office in this church. He was a brother of Rev. Robert Mecklin, who labored and died at Rocky River. He was eminently pious, and exerted a hallowed influence on all around him. He died in 1842.

On the 10th of April, 1836, Messrs. Lindsay A. Baker, Wm. B. Sadler, Pennal Price and Samuel H. Baker, were elected elders. [From the History of Roberts and Good Hope Churches, by their former pastor, Rev. David Humphreys, October, 1867.]

PROVIDENCE CHURCH (Lowndesville.)—This is a branch of the Rocky River Church. The Rev. David Humphreys preached for several years in this church, which stood about two miles northeast of the village of Lowndesville. Through his labors over one hundred members were added to the

urch. A camp-meeting was held at the place for several successive years. On one of these occasions, in 1832, the Rev. Daniel Baker, so famed as a revivalist, preached for several days together, with great success. [Memorial by Rev. David Humphreys, p. 7.] It had one hundred and thirty members in 1834. During the years 1835 and 1836 the church was vacant, except as it received occasional supplies. Major John G. Caldwell was elected an elder in the last of these years. In 1837 and 1838 the churches of Rocky River and Providence united in obtaining the ministerial services of Rev. H. Davis, then a licentiate. At the commencement of 1839, the same churches procured the services of the Rev. James Lewers, from Charleston Union Presbytery, who remained with them about two years, and went to the North. In 1839 this church numbered, whites, 119; blacks, 29; total, 148.

ANDERSON CHURCH was organized on the 23d of September, 1837, by Rev. D. Humphreys, William Carlisle, James Lewers, W. H. Harris and Edwin Cater, with a membership of thirteen communicants. J. N. Whitner and J. P. Holt, certified elders, the one of Roberts Church, the other of Varennes, were elected as elders of this new organization. They were supplied with the ordinances of the gospel by the Rev. Edwin Cater until March 5th, 1839, when Mr. Cater retired, and the church was vacant. A new church edifice meanwhile was erected on the spot on which it now stands, and dedicated by W. Ross, assisted by Rev. E. T. Buist, D. Humphreys and C. Martin.

MIDWAY (in Anderson), constituted with twenty-one members, was received by the Presbytery of South Carolina on the 1st of October, 1833. The Presbytery held its LXXII. Session at this church, March 20th, 1834. In that year it was vacant, with twenty-three members. In 1836, 1837, it was a part of the charge of Wm. Carlisle, with thirty-four members, and so continued through this decade.

RICHLAND CHURCH, in Pickens District, was received by the Presbytery of South Carolina, at its session at Midway church, on the 20th March in 1834. It is reported as vacant in the minutes of the Assembly of that year, with forty members, twenty-eight of whom had been received on examination and twelve on certificate. It was served as a supply by Benjamin DuPree, in 1836, 1837, 1838, 1839.

LAURENSVILLE CHURCH was organized through the labors of Rev. S. B. Lewers, who had been licensed by the Presbytery of South Carolina, on the 18th of October, 1831. The Rev. Messrs. Waddell, D. D., J. B. Kennedy, David Humphreys, with Mr. Lewers, with two members of the Presbyterian Church, met at the Associate Reformed Church, at Laurens C. H., and organized the Laurensville Church, where seven persons were admitted to full membership on the profession of their faith in Christ. This vine thus planted was watered by the dew and rain from heaven under his acceptable ministry until its termination. It had fourteen members, when, on the 12th of July, 1832, it was taken under the care of Presbytery. On the 14th of July, the same year, the Rev. S. B. Lewers was ordained to the gospel ministry by prayer and the imposition of hands. Dr. Robert Campbell, John Cunningham and John McClintock, were the elders officiating at the organization in 1832. In 1834, Dr. J. W. Simpson, who was an elder in Little River Church, removed his membership to the church at Laurens C. H., and was called to serve as an elder in this. In 1836, Dr. Samuel Farrow and S. N. Todd, Sr., were elected and ordained Ruling Elders. [Dr. J. W. Simpson, in "Our Monthly," edited by Rev. W. P. Jacobs, August, 1872; also, Minutes of Presbytery, July 12, 1832, Vol. II., p. 29.]

HOPEWELL (KEOWEE) AND PENDLETON.—The Rev. Aaron Foster is believed to have served this church a portion of his time, till 1832, when he returned to the North. He is set down in the statistical tables as its pastor from 1829 to 1831, during which time the membership rose from fifty-nine to sixty-eight. In 1832 the church is reported as vacant, but as having received fifty on examination, and three by certificate, and as having a membership of one hundred and nineteen. It had shared, doubtless, in the revivals of that period. The next year Rev. Richard B. Cater was stated supply; the additions, on examination, were ninety, and the whole number of communicants two hundred and nine. In 1834, twenty-seven were added on examination, and the whole number was one hundred and ninety-one. The next year the whole number of communicants was two hundred and nine, which was retained in 1836. Mr. Cater was succeeded, in 1837, by Rev. Anthony Ross. The communicants continued the same till 1840, when they were one hundred and eighty-two in number.

SANDY SPRING.—“A communication was received from a neighborhood in Anderson District, about six miles from Pendleton Old Court House, requesting to be taken under the care of Presbytery, and to be furnished with supplies; said place to be known by the name of Sandy Spring. The request was granted and Brother Anthony W. Ross was directed to supply them accordingly.” [Minutes of October 5, 1832.] The Rev. Mr. Ross continued as their supply till 1840, when he was succeeded by Rev. Benjamin D. DuPree.

CARMEL (PICKENS).—The Rev. A. W. Ross, who came to this church about 1823, continued to be its stated supply till 1836. At this time, by mutual agreement, he took charge of the church at Pendleton, and the Rev. J. L. Kennedy took charge, as stated supply of the Carmel Church, preaching at this place half his time, or more. Under his ministry the membership continued much the same, varying between eighty-five and sixty-five.

NAZARETH (BEAVER DAM).—Through the whole of this decade this church is set down in the statistical tables of the General Assembly as *vacant*, and no statement is made of its membership. In addition to some names before mentioned, William Carlisle, David Humphrey, William H. Harris, are remembered to have supplied its pulpit. Occasional contributions to the cause of missions are acknowledged in the Assembly's statistics, which show its continued interest in that sacred cause.

NEW HARMONY.—“An application was made by a newly organized congregation in Abbeville District, to be known by the name of New Harmony, and as such to be taken under the care of Presbytery. The congregation was accordingly received.” [Minutes, March 27th, 1830.] In 1831 it was supplied by Wm. Carlisle, and had a membership of thirty-five. He continued his labors as stated supply through this decade. Its total membership was thirty-five. Its membership was forty in 1836, then thirty-seven, then forty-two in 1840.

BETHANY CHURCH, LAURENS DISTRICT OR COUNTY, was organized in October, 1833, and was taken under the care of the Presbytery of South Carolina, October 3d, at its meeting at Rocky Creek Church, Abbeville District, in that year. It reported seventy-two members at that time, and was presented in Presbytery by the ruling elder, James Templeton, Jr.

The church was organized by Rev. S. B. Lewers, who began preaching in February, 1833, in a school house near the spot where the church now stands. During the last of this month he preached two sermons a day for five successive days. He held also special meetings, sometimes for professing Christians, urging on them the obligation to labor in Christ's kingdom. Sometimes he addressed the unconverted on the advantage and obligation of seeking, first, the kingdom of God. Inquiry meetings were also held and well attended. As many as fifty were present as enquirers. Two weeks after he returned and preached four days, and again in April, when twenty-six were admitted as members of the church. After this he preached regularly once or twice a month, sometimes in the school house, at one time in the open air. In June, the sacrament of the Lord's Supper was administered, Rev. Messrs. Humphreys and Boggs assisting. During the meeting, which lasted four days, thirty-one persons were admitted as members of the church. It was determined to proceed immediately to the erection of a house of worship. This was accomplished by the October following. Dr. Samuel Farrow and James Templeton, Jr., were elected ruling elders. Of the original members five were on the roll as active members in 1878, and one, Rev. Clarke B. Stewart, had long been in the ministry, in 1878. Between 1830 and 1840, Rev. S. B. Lewers served the church as stated supply. The elders were Samuel Farrow, Jas. Templeton, Jr., Wm. Mills, and George Byrd. The last two were elected in 1835. In 1836, a temperance society was organized in connection with the church. [MS. of T. Craig.]

REHOBOTH.—“A few individuals in the lower part of Abbeville District, having put themselves into the form of a church, requested, as such, that they might be taken under the care of Presbytery, and be known by the name of Rehoboth Church.” The request was granted. [Minutes South Carolina Presbytery, pp. 31, 32, October 4, 1832.] It is represented as vacant, with fifteen communicants, in 1833, 1834, 1835, 1836, 1837, with sixteen communicants, vacant in 1838, 1840. In 1841, as contributing to the commissioner fund. In 1843 it does not appear, nor in 1845.

BETHEL CHURCH, in the Presbytery of South Carolina, was served by Rev. Benjamin D. DuPree in 1834, and had thirty-one members. It was vacant in 1836, and onward through this decade.

FIRST PRESBYTERIAN CHURCH, AUGUSTA, GA.—On the twelfth December, 1835, Rev. Mr. Talmage resigned the pastoral charge of the church, in order to become connected with the "Leithorpe University," to the Presidency of which he was afterwards elected.

During the interval between the resignation of Mr. Modell and the election of Mr. Talmage as pastor, ninety-four persons were added to the membership of the church, and hundred and thirteen during the connection of the latter with the church in the pastoral office.

In May, 1837, Rev. Alexander N. Cunningham was invited to the Session, to supply the pulpit for one year. On the twenty-fifth of February, 1838, he received a call to become pastor of the church, which he accepted, and was installed by Hopewell Presbytery, on the eighteenth of November in the same year.

PRESBYTERIAN CHURCH, MACON, GA.—Rev. Edwin Holt now became the first pastor of the church, serving it from the beginning of 1831 to the close of 1834, a period of four years. Accessions during this time were seventy-eight, and David B. Butler and Hugh Craft were added to the eldership. James R. Stratton then became the supply of the pulpit, serving from the beginning of 1835 to the close of 1836, nearly two years, during which the accessions were forty-two, and Thomas King was added to the eldership.

The second house of worship was begun under Mr. Stratton's ministry, but was not finished and occupied until Mr. Cassels succeeded him. It is the brick building on Fourth Street, now occupied by the Papists.

The Rev. Samuel J. Cassels became the second pastor of the church. He was called to the pastorate on the fifteenth November, 1836, and installed November fifth, 1837. E. Nisbet, R. H. Randolph, D. C. Campbell, Curtis Lewis and E. B. West were made elders.

CHAPTER VI.

There are several characteristics which have marked these last ten years of our history.

1. The earlier portion of it was largely signalized by revivals of religion. In these the Rev. Daniel Baker (afterwards D. D.) was a favored instrument. After his own church in Savannah, where he had labored for some three years, had enjoyed one of these seasons, in which about one hundred persons were added to the Presbyterian Church, and still a larger number to the various churches of other denominations, his services were in great demand, elsewhere, and he visited various places, no special regard being had to his own denomination. At Gillisonville, to which he had been invited, some sixty persons were hopefully converted. He preached at Grahamville with marked results. At Beaufort there was a wonderful effect produced on the large audiences by his thrilling appeals through the agency of the Holy Spirit which accompanied them. Religious services were held twice or thrice a day in the Episcopal and Baptist Churches, the only two places of worship then existing in the town. The number of conversions was, perhaps, somewhat vaguely stated at two or three hundred. The Episcopal and Baptist Churches reaped the fruits of these labors. Not one became a Presbyterian. Among the converts were several who became ministers of the gospel. Among these were Bishop Boone, missionary Bishop to China, Rev. W. H. Barnwell, Rev. C. C. Pinckney, Rev. B. C. Webb, Rev. Stephen Elliott, afterwards D. D., and Bishop of Georgia, the Rev. W. Johnson and the Rev. R. Johnson, of Georgia, all of the Episcopal Church, the Rev. Richard Fuller, D. D., afterwards of Baltimore, the sixth of this list, and who exchanged the profession of the law for the ministry of the gospel in the Baptist Church. This was in the year 1831. He now took his farewell of his church in Savannah. Under these circumstances he became missionary evangelist of the Synod of South Carolina and Georgia. During the first two years he held protracted meetings at Midway, Darien, St. Mary's, Augusta, Athens and Macon in

Georgia; in St. Augustine, Tallahassee, Monticello, Quincy, and Mariana, in Florida.

He held a few protracted meetings in North Carolina, but South Carolina was the principal scene of his labors as an evangelist." It was his custom to locate his family in some convenient place, and go out on a missionary tour of two or three months, and return to them and rest for a while. The most remarkable tour embraced twelve protracted meetings, twelve consecutive weeks. Some of the most important places visited were Walterboro', Columbia, Camden, Cheraw, Winnsboro', Laurens C. H., Newberry, Pendleton, and several churches in Abbeville and Union Districts. [Life and labors of the Rev. Daniel Baker, D. D., by his son William L. Baker. chap. vii.]

The Presbytery of Harmony at its LIII Session, which was held at Columbia, Nov. 9, 1832, reported over four hundred additions to the church that year. Fifty-two, they say, were added to the Columbia Church, fifty-five to Zion (Winnsboro') and Horeb, forty-nine to Jackson's Creek (Lebanon) and Wateree (Mt. Olivet), thirty were added to the church at Cheraw; at Hopewell and Indiantown three and four days' meetings had been held, and there were many additions, two-thirds of whom were males.

FOREIGN MISSIONS.—We have described in previous pages the efforts of the Synod of South Carolina and Georgia to establish a mission among the aborigines on our own borders, and of its final surrender to the American Board of Commissioners for Foreign Missions.

Its zeal in the cause of Missions had not in the least abated. In the year 1833, at its sessions in Columbia, the Synod was visited by Rev. W. S. Plumer, D. D., then of Petersburg, Va., in the interest of Foreign Missions, expressing the highest confidence in the American Board of Commissioners for Foreign Missions and the wisdom, ability and success with which they had hitherto conducted this branch of Christian effort. He brought before the Synod the scheme of a Southern Board of Foreign Missions to be in connection with the American Board of Commissioners of Foreign Missions, to consist of 1st, delegated members, six clergymen, and six laymen. No one should have a right to vote, 2d, honorary members, viz: clergymen, who should pay fifty dollars, or laymen, who should pay one hundred dollars, who might be present and

assist in the deliberations of the Board, and, 3d, corresponding members, if the Board deemed it advisable to elect such. The officers, with an executive committee of five, the President, Vice-President, Secretary and Treasurer were provided for, and their duties prescribed. Drs. Leland, Thomas Smyth, (afterwards Dr.), Mr., (afterwards Dr.), Benjamin Gildersleeve were appointed to draft a pastoral letter to the churches, setting forth the claims of foreign missions on them; and the first Monday of January, 1834, appointed by the General Assembly, was set apart as a day of fasting, humiliation and prayer for the conversion of the world. These measures were adopted with the deepest emotions on the part of the Synod. "At this moment of trembling suspense," says the pastoral letter, "an influence from above evidently descended upon the whole assembly. Instantly there was such a gush of devout feeling, such a meeting of hearts, such an evident overpowering sense of the immediate presence of God, as *we* never before witnessed. Before this influence objections vanished, the mountains flowed down. Then it was that all the members of the Synod knelt down in prayer, then rising upon their feet, as by one common impulse, and by one united voice, they adopted the constitution, and while standing, thus, sang with pathos the 'Missionary Hymn,' while almost every face was bathed in tears, and almost every frame trembled with intense emotion: and thus closed a scene in an ecclesiastical assembly, the like of which our eyes never saw, our hearts never conceived." The Synod of Tennessee was a component part of this Southern Board of Missions. Some more effective organization had been a subject of desire and of correspondence with the officers of the American Board of Commissioners for Foreign Missions. Dr. Plumer, too, had corresponded with brethren in Charleston on the subject, and conferred with them on his way to the Synod.

Already had the Spirit wrought upon the mind of several young brethren, calling them to the work of foreign missions. George W. Boggs, who was born in the Bethesda congregation in York County, had become a member of Carmel Church (then under the care of Rev. James Hillhouse), in his nineteenth year; had been educated partly at Hampden Sydney College, and partly at Amherst, Massachusetts, where he was graduated; then at Princeton, was the first in this decade from this Synod who devoted himself as a missionary to the

then. He was accepted by the American Board of Commissioners for Foreign Missions, as a missionary for Bombay, and received license from the Middlesex Association in Massachusetts. From August, 1831, to May, 1832, he was employed as an agent for the Board, chiefly in South Carolina. The Synod. meeting at Columbia, December, 1831, cordially commended him and his cause to their churches, and pledged support. He was ordained by Charleston Union Presbytery, in the Circular Church, Charleston, on the 14th of March, 1832, Dr. Leland preaching the sermon, and Dr. B. M. Palmer (the first of that name) delivering the charge. He was united in marriage to Mrs. Isabella W. Adger, relict of William Adger, and daughter of William Ellison, of Fairfield District, and on the 28th of May, 1832, embarked at Salem, Mass., on board the "Black Warrior," John Endicott, captain, for Bombay. They were stationed at Ahmednuggar, one hundred and seventy miles in the interior, among the Mahrattas, where they arrived December 19, 1832.

In the first annual report of the Southern Board of Foreign Missions, which met during the sessions of the Synod of South Carolina and Georgia, from December 6th to December 10th, 1834, the Society had raised the sum of \$5,215.36½; and appropriated \$600 to the use of the mission at Ahmednuggar, India, the station of Rev. Mr. Boggs; \$600 to that of Cape Palmas, the station of Rev. J. L. Wilson; \$500 to the mission in China; \$500 to the mission in Ceylon; \$500 to the mission to Persia, the station of Rev. J. L. Merrick; \$500 to the mission to Asia Minor, the station of Rev. J. B. Adger. They had published also two thousand copies of Missionary Paper, No. 1; "The Farewell Letter of Rev. J. B. Adger;" also, "The Missionary Spirit," by Rev. J. L. Merrick; also, a premium tract, entitled "Prospect of the Heathen for Eternity," \$100. J. B. Adger had acted as agent for the Board, and raised \$2,404.94, J. L. Wilson, for a short time, receiving a smaller sum. Of the missionaries who went abroad from this Synod, John Fleetwood Lanneau, a native of Charleston, was ordained by the Charleston Union Presbytery, as a foreign missionary, in May, 1833. John Leighton Wilson was ordained by Harmony Presbytery on the 6th of September, in the same year, at Mount Zion Church, Sumter District. John B. Adger, a native of Charleston, and James L. Merrick, a native of Amherst, Mass., were ordained as foreign

missionaries in the Second Presbyterian Church, Charleston, on the 16th of April, 1834, by Charleston Union Presbytery, T. L. McBryde was also ordained as a foreign missionary in the Second Presbyterian Church, Charleston, on the 8th of December, 1839.

Of these brethren, J. F. Lanneau was a graduate of Yale College, and a student of Princeton Theological Seminary; J. L. Wilson was a graduate of Union College, and of the Seminary of Columbia; J. L. Merrick, a graduate of Amherst College, and of the Seminary at Columbia; J. B. Adger, a graduate of Union College, and of the Seminary at Princeton; T. L. McBryde, a graduate of Franklin College, and of the Seminary at Columbia.

Besides these, the Rev. Dyer Ball, who was an ordained minister of an Association in Massachusetts, and who was received as a member of the Charleston Union Presbytery on examination and adoption of the Confession of Faith, December 9th, 1834, entered upon the same service. Mr. Ball and Mrs. L. H. Ball received their instructions as Missionaries to Singapore in the Circular Church, Charleston, Sabbath evening, April 9, 1837. Rev. Rufus Anderson, D. D., one of the Secretaries of the American Board of Commissioners for Foreign Missions, presided at the meeting, Rev. Mr. (afterwards Dr.) Smythe, of the 3d. Presbyterian Church, Rev. Mr. (afterwards Dr.) Post, the Pastor of the Circular Church, Rev. Mr. Dana, (afterwards D. D.) of the 3rd Presbyterian Church, took part in the service. The account of these interesting services may be found in the *Charleston Observer* of April 15, 1837. The instructions to the Missionaries may be found in the same paper, signed by Rufus Anderson, D. Green and W. J. Armstrong, Secretaries of the American Board of Commissioners for Foreign Missions.

The Rev. John A. Mitchell was also set apart as a Missionary to China, under the Presbyterian Foreign Missionary Society. A public meeting was held in the Third Presbyterian Church on Sabbath evening, the 24th of June, 1837, at which he delivered a sermon from Rev. xxii, 17. In these services, Rev. Mr. (afterward Dr.) Post, Rev. W. C. Dana, and Rev. Thos. Smythe took part. Mr. Mitchell had resided several years in Charleston, and officiated as City Missionary, as Pastor of the Mariner's Church, and as an Agent of the Southern Board of Missions.

to the Seminary Library and other objects falling within the general purpose of the Society.

Their last printed report is dated March, 1827, more than twelve years ago.

At each successive semi-annual meeting, however, an accurate statement of the receipts and disbursements has been presented by the Treasurer. From these they select the principal items of expenditure, that it may be seen in what manner the funds, with which they have been entrusted, have been employed.

In 1827, having no beneficiary, they invested \$366 on account of the scholarship which they had agreed to endow in the Theological Seminary at Columbia.

In 1828, they invested \$537 for the same object

In 1829, they also invested for the same object \$480, and paid in addition \$225 towards the support of two young gentlemen at said Seminary.

In 1830, they paid \$275 towards the support of two young gentlemen in the Seminary in Columbia, and invested \$507 for endowing their scholarship in the same institution.

In 1831, they paid \$275 towards supporting two young gentlemen in the Seminary, and \$250 to the contingent fund of said Seminary.

In 1832, they paid \$300 towards the support of two young gentlemen in the Seminary at Columbia, and \$250 to the contingent fund of said institution.

In 1833, they paid towards supporting two young gentlemen at the Seminary \$225, towards the contingent fund of the Seminary \$350, and to the Rev. S. S. Davis for educational purposes, \$300.

In 1834, they invested \$410 on account of their scholarship. They also made a donation of \$150 to the Seminary, and paid the Rev. S. S. Davis \$150 for education purposes.

In 1835, they paid to the Theological Seminary, at Columbia, \$2,500 to endow a scholarship in the same. They also paid the Rev. S. S. Davis, for education purposes, \$225, invested \$198 and paid \$225 towards supporting two young gentlemen while preparing for college, with a view to the Gospel Ministry.

In 1836, they paid towards supporting the same two young gentlemen \$300, and made a donation to the Library of the Theological Seminary at Columbia of \$200.

In 1837, they paid for supporting the same two young gentlemen \$400, and invested \$519.

In 1838, they paid for the support of one of the same young gentlemen in College \$200, and of the other in part \$100, and invested \$100.

In 1839, they paid towards the support of a young gentleman in College \$100, and invested \$100.

They have now invested in profitable stock the sum of \$1,170.

They are also engaged in supporting a young gentleman in College at an expense of \$200 per annum, and have in their treasury the sum of \$256 31 cents.

From the preceding statement it will be seen that the Association have carried into effect the resolution which they passed in 1826, and have fully endowed a scholarship in the Theological Seminary at Columbia, under the care of the Synod of South Carolina and Georgia. All the disbursements, indeed, since their last printed report, have been

ther directly or indirectly to that institution, or for the support of young gentlemen at the South, while pursuing their classical studies, preparatory to a Theological course in it.

Before the establishment of said Seminary their funds were, for the most part, appropriated to the Theological Seminary at Princeton, N. J., which they have also endowed a scholarship. But since the establishment of a similar institution in their own State, they have felt it incumbent on them to devote their funds mainly to its support.

The sources from which the Association have derived their funds, have been, with the exception of dividends on stock, till their last scholarship was endowed, the annual subscription of its members, and few donations. Both of these sources, however, they regret to say, have for some years been constantly diminishing. That of donations, indeed, now appears to be wholly dried up. During the first year of their existence as a Society, their income from this source was \$735. During the next four years it was only \$93.25 cents. For the last twelve years, it has been \$50.50 cents; \$6 only of which have been received within the last four years.

Formerly they had the pleasure of frequently receiving life-membership subscriptions of \$30 each. Latterly, however, this pleasure has been denied them.

The number of their annual subscribers has also been greatly diminished by death and removals. Their list now exhibits but few of the names that adorned it at the organization of the Society. Some others, it is true, have taken their places, though by no means in sufficient numbers to fill up the chasm. During the first four years of their existence as a Society, the annual amount of their subscriptions was always more than \$600. During the last four years the amount from the same source has averaged not quite \$330 annually. And for the present year has amounted only to \$239 25 cents.

But in this decade, so signalized in the Synod of South Carolina and Georgia by the spirit of missions, a controversy arose which agitated the entire Presbyterian Church North and South, and, in the latter part of the period before us, rent asunder. We cannot so graphically and so succinctly describe the series of events as by inserting here the history of the "Old and New School controversy," which constitutes the xivth chapter of Dr. B. M. Palmer's "Life and Letters of Dr. James H. Thornwell." It may not be proper for us to speak of the ability and felicity of this admirable piece of biography, but of its independence of all early biases we *may* speak. For Dr. B. M. Palmer, the younger, was born and baptized in the Congregational Church, in Charleston, commonly known, since 1806, as "the Circular Church," from the form of the building in which it worshipped. Of this church, his uncle, Dr. B. M. Palmer, the elder, after whom he was named, was for long years the much loved pastor.

Speaking of Dr. Thornwell, Dr. Palmer his biographer,

says, "He was introduced into the ministry just as the great controversy was culminating into the schism, which rent the Presbyterian Church into two large rival communions.

We had expected to quote the entire chapter on this subject, but find ourselves reluctantly compelled, for want of space, to present most of it in outline. "The cardinal issue," he says, "was that of a strict or lax construction of the acknowledged standards of the church, and this he proceeds to show, 1st, from the language of the Adopting Act passed in 1728-29; 2d, from the fact that the clauses in the 20th and 23d chapters of the Westminster Confession, respecting the jurisdiction of the civil magistrate in ecclesiastical matters alone, were excepted. *Exclusio unius est expressio alterius*. There was not one article in the formula to which these men did not assent;" 3d. That in the year 1730, "all intrants into the ministry were required to adopt the confession and catechism as fully as the members of the Synod themselves had done," and that enquiries were made of Presbyteries if this were done. In 1729, and 1756, the same strictness is observed, with this difference, that they did not unchurch others who may differ from them in minutiae of *government* and *discipline*. The Westminster Assembly itself embraced Episcopalians and Independents, but harmonized perfectly in their strictly doctrinal creed. 5th. In the division at the memorable schism, in 1741, the difference was not in doctrine, but on measures. When they came together, in 1758, it was on the basis of the same doctrinal creed. 6th. From 1758-1810 the Confession is strictly adhered to in the repression of error.

In an evil day, says Dr. Palmer, the Presbyterian Church paused, and formed an alliance with New England Congregationalism. And yet the first settlers in New England were largely Presbyterian. But the two systems, identical in doctrinal belief, are never found to prosper equally on the same soil. The early Congregationalism of New England was largely molded in form by Presbyterian influence. The Cambridge platform acknowledged in doctrine the Westminster Confessions and Catechisms, recognized the eldership and the difference between the ruling and teaching elder, and defines exactly the office of the Deacon. The consociationism of Connecticut is a nearer approach to the Presbyterian form of government. The Old Hartford North Association, in 1799,

gives notice to all whom it may concern, that the constitution of the churches in the State of Connecticut, is not Congregational, but contains the essentials of the Church of Scotland, or the Presbyterian Church in America, particularly in giving decisive power to ecclesiastical councils. The churches, therefore, in Connecticut, are not now, and never were, Congregational Churches, according to the forms of the Cambridge Platform. Without pursuing these statements further, we add that the way was thus gradually opened for what is known as the "Plan of Union," formed in 1801, which brought, says Dr. Palmer, upon the Presbyterian Church an "Iliad of woes."

The tide of emigration setting in to the State of New York, especially in the western portion of it, from the Atlantic east and elsewhere, brought in a mixed population. Congregationalist and Presbyterian, each too weak to enforce the church organization which each preferred, and a "Plan of Union" was adopted, in which congregations might select their pastors, each from the communion of the other. If difficulties should arise between the pastor and his charge, these difficulties should be referred to the Presbytery, or to the Association to which this minister belonged. And as to private members, there should be a Standing Committee chosen by each church from its communicants, who should call to account offending members, from whose decision one who was Presbyterian might appeal to the Presbytery, and if a Congregationalist, to the body of the male communicants, and the members of this standing committee might be deputed to sit in Presbytery, in case of an appeal, the same as a Ruling Elder of the Presbyterian Church. This plan of union went into effect in the Synod of Albany, the Synod of Geneva, the Synod of Genessee, the Synod of Utica, in western New York, and the Synod of the Western Reserve, in Ohio, being of this mixed character in which both the principles of Congregationalism and of Presbyterianism were commingled. These synods were disavowed by the General Assembly of 1837. The Congregationalists of New England had also their own troubles. The semipelagianism of the Theological Seminary of New Haven, called forth the active opposition of Drs. Leonard Woods and Bennet Tyler, the latter, if not the founder, the active Professor of the Theological Seminary at East

Windsor, since removed to Hartford, where it still exists, in 1882.

In reference to "The Act and Testimony," a paper which attracted great attention, the Synod of South Carolina and Georgia took the following action:

The committee to whom was referred Overture No. 3, touching the Act and Testimony, presented their report, which was considered and adopted, and is as follows:

A paper was introduced to the notice of the Synod, styled "the Act and Testimony," drawn up at Philadelphia, during the meeting of the last General Assembly, with the signatures of a number of the ministers and elders of the Presbyterian Church, and addressed to the ministers, elders and private members of the Presbyterian Church in the United States.

This document brings to the view of the churches a number of radical errors in doctrine, and errors in discipline—which this Synod believes every friend to the truth and order of our Church is bound, not only to condemn, but, also, to use his influence to remove from the Church. And this Synod does now, as expressive of their views and feelings in regard to this matter, most cordially adopt as their own, this Act and Testimony, viz:

AS REGARDS DOCTRINE.

1. We do bear our solemn testimony against the right claimed by some, of interpreting the doctrines of our standards in a sense different from the general sense of the Church for years past, while they still continue in our communion; on the contrary, we aver that they who adopt our standards are bound, by candour and the simplest integrity, to hold them in their obvious accepted sense.

2. We testify against the unchristian subterfuge to which some have recourse, when they avow a general adherence to our standards *as a system*, while they deny doctrines essential to the system, or hold doctrines at complete variance with the system.

3. We testify against the reprehensible conduct of those in our communion who hold, and preach, and publish Arminian and Pelagian heresies, professing, at the same time, to embrace our creed, and pretending that these errors do consist therewith.

4. We testify against the conduct of those who, while they profess to approve and adopt our doctrine and order, do, nevertheless, speak and publish in terms, or by necessary implication, that which is derogatory to both, and which tends to bring both into disrepute.

5. We testify against the following as a part of the errors which are held and taught by some persons in our Church:

ERRORS.

1. OUR RELATION TO ADAM.—That we have no more to do with the first sin of Adam, than with the sins of any other parent.

2. NATIVE DEPRAVITY.—That there is no such thing as original sin; that infants come into the world as perfectly free from corruption of nature as Adam was when he was created; that by original sin nothing

is meant than the fact that all the posterity of Adam, though born free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is somehow connected with the fall of Adam.

IMPUTATION.—That the doctrine of imputed sin and imputed righteousness is a novelty and is nonsense.

ABILITY.—That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to a compliance with the commands of God ; and that, if he labored under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

REGENERATION.—That man's regeneration is his own act ; that it consists merely in the change of our governing purpose, which change must ourselves produce.

DIVINE INFLUENCE.—That God cannot exert such an influence on the minds of men as shall make it certain that they will choose an act in a particular manner without destroying their moral agency ; and that, in a moral system, God could not prevent the existence of sin, or present amount of sin, however much He might desire it.

ATONEMENT.—That Christ's sufferings were not truly and properly vicarious.

As regards Discipline and Church Order, this Synod do most cordially unite with their brethren in other portions of our Zion, in condemning the departure from the excellent order of our Church. They believe in the form of government of the Presbyterian Church in the United States, is, in all essential features, in full accordance with the revealed will of God ; Hence, therefore, whatever impairs its purity or changes its essential character, is repugnant to the will of our Master. They believe that every minister and officer in the Presbyterian Church is bound, by his own voluntary subscription to our standards, to sustain the order of the Church as well as to maintain her doctrines. They therefore, utterly condemn all acts which have a tendency to weaken or destroy this excellent order, and testify against all departures from the true principle of our constitution.

And they unite in their testimony against the formation of new Synods or Presbyteries, otherwise than upon the established rules of our Church, for other purposes than for the edification and enlargement of the Church of Christ. As, also, against the exercise by the General Assembly, or any other ecclesiastical body in our Church, of powers not given to it by the Constitution of the Church.

The Synod have heard, too—not without alarm—of certain measures which have recently been adopted in some portions of our much beloved Zion—measures calculated to fill our Churches with professors of doubtful character, and, in our view, eminently calculated to mar the purity and subvert the order of God's house. Against all such measures do bear our most unequivocal testimony, and we hereby do give our advice to each other, and to the Church, that we will use our best efforts to maintain the purity and discipline of the Church, according to our excellent and much valued standards.

Various were the opinions entertained of the divisive acts which were inaugurated by the authors of The Act and Testimo-

The *Biblical Repertory*, the organ of Princeton, spoke

of the Act and Testimony as a new League and Covenant, and as an act of great injustice to multitudes of our soundest and best men. Although themselves condemning the errors alleged, the editors declare their incredulity as to the extent of their prevalence in the bounds of the Presbyterian Church. "After making diligent inquiries for several years past," say they, "nine-tenths of our ministry are in a great measure free from the unsound opinions in question." *Repertory*, 1835, p. 764. "We do not believe that the errors quoted above from this document are held or approved by one-tenth of the Presbyterian Church." "We can hardly persuade ourselves that reflecting men can consider this matter, viewed as an abstract constitutional point, as of sufficient importance to justify schism." "We must declare our utter incredulity as to any prospect of relief to our divided, struggling Church by the measures prospectively proposed by our respected brethren of the Act and Testimony." And yet, feeling the pressure that was bearing against those who doubted the wisdom of these measures, they say, "There is often much more courage in not acting, than in acting, and still more frequently, in moderation than in violence." *Biblical Repertory*, 1834, 1835. It was only gradually that the opinions and feelings of Princeton, in reference to the division of the Church, underwent a change. Dr. Alexander "took no leading part in the immediate causes of the division, which eventually took place in 1838. It is well known that he never gave his assent to the Act and Testimony. As a member of the Assembly of 1837, he advocated the abrogation of "the Plan of Union;" he voted for the act disowning the Western Reserve Synod; but did not vote for the act dissolving the connection of the Synods of Utica, Geneva and Genessee. He was, moreover, with Drs. Baxter and Leland, in preparing the Pastoral letter addressed to the Churches by the General Assembly." *Life of Archibald Alexander, D. D.*, by James W. Alexander, D. D., p. 478. As Dr. Leland's name is here mentioned, we notice that his name occurs as voting with the majority on the abrogation of the Plan of Union, on the declaring the Synod of the Western Reerve "not to be a part of the Presbyterian Church," "and that the Synods of Utica, Geneva and Genessee, are declared to be out of the ecclesiastical connection of the Presbyterian Church of the United States of America, and that they are not in form or fact an integral portion of said Church."

These acts of the General Assembly, of 1837, were cor-ally concurred in by the Presbyteries of South Carolina, armony and Bethel. It was otherwise with Charleston Union esbytery, [which] had been formed in November, 1822, by e Synod of South Carolina and Georgia, out of a portion of e Presbytery of Harmony and the former members of the ongregational Association of South Carolina. It was far ore likely that opposition to the action of the Assembly 1837 should arise here than elsewhere. Accordingly when e Presbytery met in November of that year, the Rev. Mr. White who had been a recusant member of the Assembly, opting against the action of that body in relation to the ex-inded Synods, introduced a paper declaring the action to be nconstitutional, unjust, and oppressive, and affirming that, nless a change could be effected, they would, as a last resort, nite in forming an Independent Southern Presbyterian Synod r Assembly. The paper was adopted by Presbytery. Mr. Gildersleeve gave notice that he would, in behalf of himself nd others, offer a protest against these resolutions. This rotest was presented the next day, and signed by B. Gilder-eeve, Thos. Smyth, A. Gilchrist, and S. Clark, with this ad-ition, "We who thus protest, would, in conclusion, say, that ve do not wish to pledge ourselves to the entire expediency f the whole acts of the Assembly, but merely to their con-stitutionality." Messrs. Dana, White and Glover were ap-ointed to answer the protest. But our space allows us to ive an outline only of this history.

At the meeting of the Synod of South Carolina and Geor-ia, in Columbia, S. C., Novomber 8, 1838, the following pa-per, offered by Dr. Thornwell, intended to be a testimony against doctrinal errors, and at the same time, a test of the orthodoxy of the members of that body, was adopted by yeas nd nays.

WHEREAS, disputes and contentions which have existed among the members of the Presbyterian Church, have resulted in a division of our communion into two denominations, differing from each other, as we suppose, on topics of faith, involving essential elements of the gos-pel plan. And whereas, it is the duty of all the courts of the Church to contend earnestly for the faith once delivered to the saints, we, as a Synod, feel called upon, in the present crisis of our ecclesiastical affairs, to bear this our solemn testimony for the truth as it is in Jesus, in op-position to the errors and heresies which are now abroad in the land.

1. It is a fundamental article of the Christian faith, that the guilt of Adam's first sin, is imputed to all his posterity, descended from him by

ordinary generation, so that they are born in a state of condemnation and depravity; that this imputation is immediate and direct having no reference to their subsequent concurrence in his sin by voluntary transgression, but founded solely upon the fact that he was constituted by the sovereign appointment of God, their federal head and representative.

2 It is a fundamental doctrine of the Gospel that Jesus Christ was actually the substitute of a chosen seed; that he assumed their legal responsibilities and rendered a true and proper satisfaction to Divine justice on their behalf, by enduring the penalty of the law in their name and stead; that the obedience and death of Christ, constitute the alone ground of a sinner's acceptance before God, and that "to all those for whom Christ purchased redemption, he doth certainly and effectually apply and communicate the same."

3. The inability of the sinner to comply with the demands of the Divine law, to believe the Gospel, or to exercise any holy affection, is absolute and entire; so that regeneration is effected alone by the direct and immediate agency and power of God the Spirit; the subject of this work of grace being passive, in respect to the vital operation of renewing the heart. We believe, moreover, that the saving grace of God is always efficacious and invincible, and its final triumph sure.

4. We believe that the form of doctrine, usually called Hopkinsianism, though a milder form of error than Taylorism, or Pelagianism, is inconsistent with the Presbyterian standards, and if fully carried out in its consequences and results is utterly destructive of the fundamental principles of the Gospel.

5. This is our solemn testimony of the truths of the Gospel. And for the satisfaction of those brethren who have been perplexed with anxiety and doubt in regard to the Theological instruction which is given in our Seminary, we, the members of this Synod, including the Professors of the Theological Seminary, do pledge ourselves that no contrary doctrines shall be taught in that seminary, or in our pulpits, and that, as Professors and ministers, we will endeavor to guard our pupils and hearers against all the heresies condemned in this testimony.

Ayes—Dickson, S. B. Lewers, Ketchum, Cater, Chambers, Cassels, Davis, Tenney, English, Howe, Witherspoon, R. W. James, Petrie, Reid, McQueen, Donnelly Coit, Campbell, Dubose, Aiken, Snowden, W. James, A. White Prince, Perry, Leland, McDowell, Gildersleeve, Smyth, J. Lewers, Ardis, J. B. Davies, Johnston, J. L. R. Davies, W. B. Davies, Thornwell, Douglass, S. B. O. Wilton, Bishop Miller, McJunkin, Givins, Simril, Stringfellow, Dunlap, Chamberlain, J. S. Wilson, Montgomery, Saye—49.

Nays—Dwight, Bartlett, E. White, I. S. K. Legare, Yates, Dana, Magruder, T. H. Legare—8.

The following protest to the report of the Committee on Mr. Thornwell's and Coit's papers, which Synod has adopted, was then offered and ordered to be put on the Minutes.

"We, the undersigned, respectfully enter our Protest against the adoption by Synod of the paper presented by Mr. Thornwell, on the ground that said paper seems intended to be not an ordinary expression of the views of those who vote for it, but as a test of orthodoxy to the individual members of the Synod. Having reason to regard it as so

igned, we feel ourselves bound to oppose its adoption, because we not sanction the introduction of any creed other than the Confession of Faith of our Church, which we sincerely receive and adopt—or imposition of any new test of orthodoxy unknown to our standards. We wish it distinctly understood that in voting against the adoption of said paper, we refer not at all to the exhibition of doctrine which it contains, but *solely* to the fact that, in the present position of this Synod, the paper seems, as already stated, to be designed by the mover as a test of orthodoxy, if not of adhesion to the Presbyterian Church.

WILLIAM C. DANA,
T. M. DWIGHT,
J. L. BARTLETT,
WM. B. YATES,
T. MAGRUDER."

Mr. [now Dr. Dana], states, in the *Southern Christian Sentinel*, Charleston, March 29, 1839 (which was the organ of the dissenting brethren), that it was not because of doctrinal dissent that the protest was offered. He thus explains his views on the three doctrinal articles of Dr. Thornwell's paper, against which he uttered his protest because that paper *was proposed as a test*.

He accords with the first, "*it being understood that this does not imply the dogma of infant damnation, or imply that God considers Adam's posterity to have committed his sin in eating the forbidden fruit.*"

He agrees with the second, with the addition, *it being also understood that Christ "gave himself a ransom for all, and that he is the propitiation for the sin of the whole world."* I Tim. ii. 6. I Cor. ii. 2, and that by "*the penalty of the law*" is not meant *eternal punishment, which Christ surely did not endure.*

He agrees with the third with the addition, "*It being understood that the sinner's inability arises from the fact that his heart was not right in the sight of God.*"

The Synod also appointed a committee, consisting of Dr. Witherspoon and Messrs. Thornwell and Coit, to draft a letter to the Churches under its care, expressive of their unqualified confidence in, and affection for those men of God, the professors in their theological seminary, who are sedulously engaged in training up our pious young men for the office of the sacred ministry, in our Southern church and the world at large. This office the committee faithfully performed.

The Synod, too, expressed its approbation of the organization by the general assembly of the various benevolent enterprises of the day, upon the *ecclesiastical* principles of our

church, and recommended to all its Presbyteries and churches to unite with that body in aiding and sustaining their various Boards of Education, of Foreign and Domestic Mission of the Tract Causes and of Sunday Schools, now placed upon the approved basis of Presbyterianism.

The Southern Board of Missions was also directed to enjoin upon all its Missionaries now in foreign lands, both in the organization of churches and in the formation of ecclesiastical relations, to conform, as much as possible to the Presbyterian standards.

In pursuance of the Acts of the Assembly, both The Central Board of Foreign Missions and the Southern Board became auxilliary to the Assembly's Board, expressing at the same time the highest regard for the A. B. C. F. M., with which they formerly acted.

At the meeting of Synod in Augusta, Ga., in November, 1839, it was resolved in reference to the Charleston Union Presbytery, "that the body which was represented in the last General Assembly be considered the true Charleston Union Presbytery—that the remaining members of the C. U. Presbytery, as constituted at the last meeting of Synod, are not considered as the Presbytery—not because they have not fully approved the Acts of the Assemblies of 1837 and 1838, but, because they have not, in Presbytery, expressed their adherence to the Presbyterian Church in the United States of America, upon the basis of these Acts."

"*Resolved*, That the Charleston Union Presbytery, as acknowledged in the above resolution, be directed to receive any of the members of C. U. Presbytery, as constituted at the last meeting of the Synod, as members of their body, provided they were willing at its next meeting to express their adherence on the basis of 1837 and 1838."

Professor Howe, Dr. Leland and Mr. Cassels were appointed a committee to confer with those who were particularly affected by the decision just made, and see how far a reconciliation can be effected."

The conference was held, and at the commencement of the interview, the following paper was put into the committee's hands as their *ultimatum* :

"The undersigned, members of the Charleston Union Presbytery, in relation to whom a committee of reference has been appointed by the Synod of South Carolina and Georgia,

distinctly to inform the Synod, that the recognition of esbytery of which they are members, as the Charleston Presbytery, is the only basis on which they can re- any overtures from the Synod.

WILLIAM C. DANA.
WILLIAM B. YATES,
THOMAS MAGRUDER.

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subject of our Theological Seminary. The delegates
Virginia were heard at length. There was a general
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licable. The question was as to its location. The pro-
ion was, that the Seminary at Columbia should be merged
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Southwest to the North were considered, students would
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further with the Synod of Alabama, and the Synods of
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r beloved delegates had regarded indispensable.

Doubtless there had been great changes as to the policy of
Church, if not as to its doctrine, during this decade. In
2, Dr. Alexander had proposed in the *Biblical Repertory*,

of Princeton, in an article on the present condition and prospects of the Presbyterian Church, a plan, on which the General Assembly might be remodelled. That this ought to be done, he argued, (1.) from its unwieldy size; (2.) the tax on Philadelphia, where it met, which he estimated at not less than \$2000 per annum; (3.) the hundreds of pulpits left vacant by the absence of pastors in attendance. To these were added the difference of views on the subject of slavery, and between the New and Old Schools of Theology. He proposed, as a possible remedy, the dissolution of the Synods, as then existing, and the formation of six new ones, each to have the superintending and judicial power of the Assembly, all appeals to them to be final. The Assembly to be a bond of union, and an advisory council, and to have the control of the invested funds. The *first* Synod might embrace all the Synods then existing in New York, and such in New Jersey as might choose to join it. The *second*, the principal part of the Synod of New Jersey, those of Philadelphia and Pittsburg, except the Presbytery of Lewes, Baltimore, and the District of Columbia. *Third*, those of Ohio, Illinois, and the Territories north of Ohio. *Fourth*, those of Kentucky, Missouri, Tennessee, and Arkansas. *Fifth*, those of Mississippi, Louisiana, Alabama, Georgia, South Carolina, and Florida. *Sixth*, North Carolina, Virginia, District of Columbia, Maryland, and the Presbytery of Lewes, in Delaware. Some portion of this plan seems to have occurred to some of our dissenting brethren of the C. U. Presbytery, as appears by articles in the *Christian Sentinel*, published in Charleston, of which T. Magruder was editor, and which was the organ of these brethren. This idea of Dr. Alexander seemed not to have attracted attention elsewhere, or to have been specially adhered to by himself. Events moved on, and brought about the results we have described.

A Foreign Missionary Society was formed in Charleston, by our brethren, auxiliary to the Am. Bd. of Commissioners for For. Missions, of which Thomas Legare was President, R. Post, D. D., Corresponding Secretary, and Robt. L. Stewart, Treasurer.

The commotions in the Church had given rise to two new religious papers. In addition to the *Charleston Observer*, edited by Rev. B. Gildersleeve, which had been of long continuance, there was the *Christian Sentinel*, already men-

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ned, edited by Rev. T. Magruder, there was the *Southern Christian Herald*, printed in Columbia, from November, 1834, and edited by Richard Gladney, but removed to Cheraw in 1836, and edited by M. Maclean, M. D. *

The missionaries of the Society, while united with the American Board of Commissioners for Foreign Missions, were Geo. W. Boggs and Mrs. Isabella W. Boggs, who became connected with the Board September 14, 1832, and were stationed at Ahmednuggur, in Hindostan, and remained till December 29, 1838. John Leighton Wilson, D. D., and Mrs. John Wilson, first at Cape Palmas, and afterwards at the Aboon, in Africa.

Rev. James Lyman Merrick, missionary to the Mohammedans, in Persia, October 25, 1835, to December, 1842. Mrs. Emma Merrick, March 11, 1839, to December, 1841. Mr. Merrick and Mrs. Merrick, to the Nestorians, in Persia, from December, 1842, to the summer of 1845. John B. Adger, D., and Mrs. Elizabeth Adger, missionaries to the Armenians, at Smyrna, October 25, 1834-1846. Rev. John Fleetwood Lanneau, missionary to Palestine, May, 1836-June 11, 1846. To Syria, February 7, 1844-February 17, 1846. Mrs. Elia H. Lanneau, February 1, 1844-February 17, 1846. Rev. James R. Eckhard, Mrs. Margaret E. Eckhard, Ceylon, February 9, 1835, to summer 1837.

Rev. Dyer Ball, missionary to China, received his instructions from Rev. Rufus Anderson, D. D., LL.D., one of the Secretaries of the American Board of Commissioners for Foreign Missions, in the Circular Church, on the first Sabbath in April, 1837. The Rev. Mr. Mitchell had been recommended by the Executive Committee, and with his own consent, as the companion of Mr. Ball on this mission, but in the end preferred to wait the decision of the next Assembly on the subject of missions, and went to China under the Presbyterian Board of Foreign Missions.

The appropriations of the Executive Committee for the first year to the missions in China, Ceylon, Persia, Asia

Minor, and Armenia, were to each \$500 . . . \$2,000

The appropriations for the second year to November, 1835, were for Ahmednuggur, the station of Mr. Boggs; for the station of Rev. Mr. Wright, the Choctaw Missions, beyond the Mississippi; for Cape Palmas, the station of J. L. Wilson, D. D.;

for the Armenians, the station of Rev. J. B. Adger, D. D., at Smyrna ; for Ceylon, the station of Rev. Mr. Eckhard and lady ; for the Palestine Mission of Rev. J. Lanneau ; for the Sandwich Island Mission 2,000

For the Nestorians in Persia, J. L. Merrick ; for the mission in China, each \$500 4,500

In the third year, for Mr. and Mrs. Boggs ; for J. L. Wilson and Mrs Wilson ; for Mr. Merrick, of Persia ; for Mr. and Mrs. Adger, of Smyrna ; for Mr. and Mrs. Wright, of the Choctaw Mission ; for the Sandwich Island Mission ; for China ; for Mr. and Mrs. Eckhard, of the Tarmul Mission, Ceylon—\$500 each 4,000

To the Palestine Mission, and the two other most needy missions connected with the Board 1,500

\$12,000

In the fourth year. For Mr. and Mrs. Boggs, Dr. and Mrs. Adger, Dr. and Mrs. Wilson, Mr. and Mrs. Eckhard, of the Tarmul Mission, Ceylon ; Rev. Mr. Merrick, of the Rev. J. Lanneau—\$500 each \$3,000 00

\$55 to aid in the support of three Greek youths, now in this country, given for that purpose ; for the support of Mr. and Mrs. Wright, of the Choctaw Missions, \$500, and \$500 for the China Mission, to aid in the outfit of Rev. Mr. Ball and Mrs. Ball, 1,055 00

For Rev. J. L. Wilson, contributed by the John's Island, \$600 ; from the colored people, for educating a scholar in his school, \$20 ; to the Western Board, \$23.50, contributed for it ; to the Sandwich Island Mission, to the Nestorian Mission, to the Seminary in Ceylon, to the support of the Rev. Mr. and Mrs. Boggs, \$500 ; of Dr. and Mrs. Adger, \$500 ; of Mr and Mrs. Lanneau, \$500 ; balance of \$840 for the support of missionaries under the care of the Board, as may be needed . 4,483 50

The Rev. John Winn had been appointed as a missionary during this year, but on account of the health of Mrs. Winn did not go on his mission.

In the fifth year there was appropriated to Mr. and Mrs. Boggs, to Dr. and Mrs. Adger, to Mr. and Mrs. Eckhard, each \$500 \$1,500 00.

By another action of the committee, \$500 to each of their missionaries.

The language of the resolution is vague, and would involve an amount not less than \$4,500. The minutes of the Executive Committee, on which we have relied for our information, are exceedingly defective, it being the year of the fever in Charleston, and the meetings of the committee interrupted. The fifth anniversary of the Southern Board was held in Columbia, November 8th, 1838. From this report we learn that \$391.45 had been received that year, which, with what at that time was handed over, would make \$10,156, being considerably more than the amount last year, which included a considerable balance and was considered large. The first year's receipts are there stated to have been \$5,815.36; the second year's, \$5,496; the third year's, \$7,765; the fourth year's, \$9,315, and the fifth year, with what was then, at that anniversary handed over, the sum of \$10,156. At this meeting the Constitution of the Southern Board was revised, and became connected with the Assembly's Board of Foreign Missions, while holding friendly relations with the American Board, with which it was formerly connected.

In the sixth year the annual meeting was held at Augusta, November 29, 1839. The Executive Committee had appropriated to the support of Dr. and Mrs. Adger, to Mr. and Mrs. Boggs, to Dr. and Mrs. Wilson, and to Rev. Mr. Lanneau, at Jerusalem, each \$600, amounting to \$2,400. The brief statement contained in the report for this year represents the receipts, with the balance on hand of \$460.39, to amount in the aggregate to \$10,805 93
The appropriations and expenditures for the year, 10,552 30

Leaving a balance on hand of \$237 62

The Treasurer's account appended shows the sum of \$3,000 paid to the American Board of Commissioners for Foreign Missions for our missionaries, and a like sum of \$3,000 to the Board of Missions of the Presbyterian Church, besides other sums of smaller amount.

Our brethren in Charleston, who were disappointed with the action of Synod, organized a new society, "The Foreign Missionary Society of Charleston and Vicinity," of which Thomas Legare was President; Rev. Reuben Post, D. D., Corresponding Secretary; Robert L. Stewart, Treasurer. Executive Committee: Rev. Elipha White, William C. Dana, Reuben Post, D. D., Wm. P. Finley, R. L. Stewart, Bazile Lanneau, and Mr. James Betts. This Society was auxiliary to the American Board of Commissioners for Foreign Missions. The organization of this Society is recorded in the "Southern Christian Sentinel" of March 2d, 1839, edited by Rev. Thomas Magruder. The first appropriations were to the mission in Syria and the Holy Land, for the support of the Rev. J. F. Lanneau, \$500.

To the mission among the Choctaws, for the support of Rev. A. Wright	\$500 00
To the mission in Persia, for the support of the Rev. J. L. Merrick	500 00
To the mission at Cape Palmas, for the support of the Rev. J. L. Wilson	500 00
To the mission in Turkey, for the support of the Rev. J. B. Adger	500 00
	<hr/>
	\$2,000 00

his death. He had taken a strong anodyne, after which, by an imprudent use of cold water, he became suddenly extremely ill, and fell into a lethargic slumber from which he never awoke in this world. At 6 o'clock P. M., Saturday, Oct. 9, 1847, life ceased its functions, and death ensued in the 67th year of his age. Mrs. Palmer, his wife, was suffering intensely with neuralgia of the head, and was not able to realize fully his death until the day after. She seemed tranquil and composed, but on Saturday following, the 16th of October, she, too, fell into a profound sleep from which she never awoke. "They were lovely and pleasant in their lives; and in their death they were not divided." She died one week after her husband, and on the same day of the week. His funeral took place at his residence in the presence of a numerous and sympathizing assemblage. His son-in-law, his brother, the Rev. Edward Palmer, and several of his grand-children and other relatives were present. The Rev. Thomas Hunscome Legare, pastor of the church in Orangeburg, and one of his spiritual children, preached the funeral sermon, from Rev. xiv: 13. His remains were removed to Charleston, funeral services were held in the Circular Church, conducted by its pastor, Rev. Dr. Post, who had succeeded him in the pastorate in 1835.

The following is the inscription on his monument:

Sacred to the memory
of the
REV. BENJAMIN M. PALMER, D. D.,
Who, Oct. 9th, 1847, exchanged the
Sorrows of earth for the joys of heaven.
He was called to the ministry of this Church,
August 22d, 1814,
And, for upwards of twenty years,
Proclaimed from this Pulpit the glad tidings
Of Salvation.
Constrained by declining health and growing infirmities,
He resigned his Pastoral charge
July 1st, 1835;
But retained his connection with the
Society of this Church, as a disabled Clergyman,
Up to the day of his death.
Gifted by nature with talents of a high order,
His mind enlarged with literature and polished by taste,
Profoundly versed in Theology, and deeply imbued
With the devotional spirit of the Bible,
He was eminently qualified for the
Holy office, to which, for more than forty years,

He consecrated his efforts,
 As a Minister of the Gospel,
 He was orthodox in creed, luminous in exposition,
 Graceful and elegant in diction,
 In exhortation, impressive and affecting.
 In prayer, fervent evangelical and sublime,
 As a man,
 He was conscientious and exemplary in the
 Discharge of every relative and social duty.
 And, by his humble walk and godly conversation,
 Conciliated the affection and esteem of all
 with whom he was associated.
 He was born in Philadelphia, Sept. 25th, 1781,
 During the temporary exile of his parents from Charleston.
 And died at Orangeburg, S. C., October 9th,
 In the 67th year of his age.
 His mortal remains rest in the Cemetery
 Of this Church ; and this tablet is erected
 By the unanimous resolve of the Congregation,
 To attest their veneration for his memory.

Dr. Palmer filled a large place in the affections and esteem of his cotemporaries. Those most intimately acquainted with him loved and revered him the most. "The great charm of his character," says the Rev. Dr. Wm. C. Dana, "was *transparent simplicity*. 'Behold an Israelite indeed, in whom there is no guile.' It was refreshing to meet with one whose vigorous and affluent intellect commanded the respect of the most intellectual, who was yet in character and manners unsophisticated as a child." "He was thoroughly a minister of the gospel, and could have been nothing else." "Out of his singleness of purpose grew his *moral courage*. To the same source might be traced another distinguished and attractive feature of his character, namely, his singular exemption from all feeling of jealousy in respect to those whose popularity might come into competition with his own. He voiced in every good blow that was struck for truth, no matter by whom, with as cordial and jubilant delight as if the whole reputation of it inured to himself." "Another very attractive feature of his character was the absence of all tendency to *dictate* to others. Free and independent in his own judgments, he wished others to be equally so. Although in the maintenance of great principles he had the courage and the tenacity which in other days might have led to martyrdom, he was, nevertheless, in all lighter matters of opinion, singularly facile." "At the same time it was quite useless

for party leaders or majorities to undertake to *dictate to him*." "His mind was saturated with the meaning, spirit, and language of the Bible. This gave distinctive character to his preaching and his prayers. In the pulpit he was always instructing and edifying. There was fresh thought in all his sermons." "His prayers were most remarkable." "It is the testimony of one of his habitual hearers, surpassed by none in acuteness of discrimination, that it was at the sacramental table and in the chamber of sickness that he shone pre-eminent.

Among the lighter traits of his character, one is pleasantly associated with his memory by those who knew him intimately. He was remarkable for *absence of mind*. In company he was often abstracted, evidently carrying on a process of thought, quite remote from things present and visible. At home he would sometimes seem to be restlessly searching for something in the room. It turned out that he was seeking an *idea*. I have heard it said that he once rode horseback many miles in the rain, quite oblivious of the cloak and umbrella attached to his saddle. It is pleasant to me to recall his personal appearance, as I have often seen him in the streets of Charleston, erect in figure, with buoyant step, his eye, like his mind, directed rather to heaven than earth, and too much absorbed in his own thoughts to notice the salutation of some passing friend."

The Rev. Dr. B. M. Palmer, of New Orleans, his nephew and namesake, after expressing his intention of enlisting the aid of a distinguished co-presbyter of his uncle to furnish a sketch of his character, in which, however, he had been disappointed, of one, namely, whose reminiscences would cover the whole area of his life, instead of the small section embraced in his own, whose testimony would be received with less suspicion than that of a kinsman, in which expectation he had been disappointed, at last gives his own reminiscences and impressions from which the following excerpts are taken.

"In few men did the outward presence so perfectly harmonize with the intellectual and moral character as in Dr. Palmer. He was of medium stature, though a spare habit and an erect figure added to his apparent height. Pre-eminently composed in manner, dignified, if not graceful in carriage, with a deep sonorous voice, and a countenance sin-

larly placid, yet strongly furrowed by thought, an air of repose rested upon his whole person, indicating habitual self-communion and meditations which were not of earth. In the midst of society he was often sunk in reverie, wrapt up in the seclusion of his own thoughts, and this abstracted air, supported by the acknowledged sanctity of his life, secured him the homage of universal reverence.

"This characteristic trait, indeed, very naturally gave rise to many amusing *contretemps*, richly enjoyed by his intimate friends around the fireside, and the recital of which he would himself, with a genial humour, often relish." "Dr. Palmer's mind was distinctly formed upon the stern and classic models of antiquity. I cannot say whether his acquaintance ranged over the entire circle of ancient literature; but I well remember the frequent surprise of his juvenile kindred at the ease and evident emotion with which he would recite, not the usual excerpted phrases, but fresh and unfamiliar passages from Roman authors; showing the depth of his sympathy with those old writers who had formed his taste. Hence was derived the Doric simplicity of his style, which continually excited the praise even of critics. As a speaker he was proverbially calm and self contained; never vehement and never swept away by currents of passion." "I would not myself assign to my honored kinsman the highest rank as a scientific theologian; perhaps the peculiar circumstances of his life led him to undervalue the black lettered lore of his profession. His pulpit instructions were, however, always rich in evangelical truth, full of unction, and getting at the doctrines of grace in their correct form, as imbedded in the hidden experience of God's children, rather than as abstract dogmas, richly articulated in a stereotyped creed." "But if inferior to some of his compeers in the dialectics of theology, he surpassed them all in his minute knowledge of the Bible itself. He was, beyond dispute, the greatest textuary of his age—a living concordance of the Scriptures. His Bible, and other most familiar books, with every blank leaf, and the margin of nearly every page filled with parallel texts, written like hieroglyphics, in a microscopic hand, are treasured by his descendants as among the most precious of his relics." "Had not grace fitted him to receive the higher and purer honours of a preacher and a pastor, Dr. Palmer had many attributes which would have caused him to shine as a polemic." "The trait which

conspicuously adorned him as a man, was sterling honesty, both of mind and heart."

"Dr. Palmer deserves to be reported to posterity as one of the great men of his times. Great, not in the reach and grasp of his intellect, in the depth or variety of his learning, in power of invention or of philosophical analysis, but great first of all, in preeminent goodness; and great, next, in the rare combination of his intellectual and moral qualities. Great in the intense individuality of his character, by which he impressed himself upon all with whom he came in contact, and which made him, like a tall cliff, or jutting promontory, observed and known of all men."

The degree of Doctor of Divinity was conferred upon him by the College of South Carolina, in 1815.

The following is a list of Dr. Palmer's publications:

Believer's Baptism no Argument against Infant Baptism; a sermon preached in Beaufort, 1809. Gratitude and Penitence recommended from the consideration of national judgments. A sermon delivered on a day appointed for humiliation, thanksgiving and prayer, in Charleston, 1814. The signs of the times discerned and improved: two sermons delivered in the Independent Church, Charleston, 1816. A charge at the ordination of Rev. Jonas King and Rev. Alfred Wright, the former of whom, was ordained as city missionary in Charleston, among the seamen and others; the latter as a Missionary to the Choctaw Indians, 1819. A sermon on the Anniversary of the Sabbath School Association in Charleston, 1819. Importance of the Ministerial office: A sermon preached in the Independent or Congregational Church in Charleston, at the ordination of five young men as Evangelists, 1821. Religion profitable: a sermon preached with a special reference to the case of servants, in the Circular Church, 1822. The three following were published in the *Southern Preacher*, 1824. The reasons which Christians have for mourning the sudden removal of men who have been distinguished for the excellence of their characters, and the usefulness of their lives: A sermon delivered on the death of Dr. David Ramsay. A sermon on the consequence of unbelief. A sermon on the admonition administered to Elijah. Good men the protection and ornament of a community: a sermon delivered in the Circular Church, Charleston, on the death of Josiah Smith, Esq., eldest deacon of the Church, 1820. The children of professing believers, God's children; or the right of the children of God's people to the initiating seal of the covenant asserted and maintained: a sermon delivered in the Circular Church, 1835. A sermon published in the *National Preacher*, entitled, "The sinner arraigned and convicted," 1836. The Family Companion, with an Appendix, containing a sermon delivered on the sacramental occasion that terminated his pastoral relation to his people, in July, 1835, and the last sermon he ever delivered to them—only a few weeks before his death. This volume was posthumous.

Mrs. Mary Stanley Bunce Palmer, the wife of Dr. Palmer,

the daughter of the late Jared Bunce, of Philadelphia, known as a favorite sea captain, in the merchant service, navigating passenger vessels between Charleston and Philadelphia. Dr. and Mrs. Palmer had buried seven children. They left behind them two daughters, Mrs. Lanneau and Mrs. Lindler, formerly Mrs. Dana.

The father of the Rev. Dr. Palmer was the venerable Job Palmer, who migrated to Charleston from Falmouth, Mass., prior to the Revolutionary War. Job Palmer himself was a son of the Rev. Samuel Palmer, a native of Barnstable, Mass., who was graduated at Harvard College in 1727, ordained at Falmouth, Mass., in 1730, and died April 13th, 1775, aged 44.

During the residence of Job Palmer and family in Philadelphia, as refugees, during the war of the Revolution, the subject of the preceding memoir was born. Job Palmer was long an influential member and deacon in the church, and on his death, 1845, by the unanimous concurrence of the congregation, a tablet was erected to his memory :

In Memory of
JOB PALMER,

A native of Falmouth, Mass.,
For 73 years a resident of this city,
And, during 39 years, Clerk of this
Church, in which he afterwards
Discharged the office of a Deacon, for
Thirty years, till he closed his office,
And his life, on the 30th Jan., 1845 ;
Having reached the unusual age
Of 97 years and five months.
Favored with an uncommon share
Of health, during nearly the whole
Of his protracted life, he exhibited
An unblamable and exemplary
Christian character, and, till within
Two or three months of his decease,
Enjoyed, in a rare degree, both his
Physical and mental powers. Himself
The son of an exemplary and useful
Minister of Christ, the Pastor of his
Native town, he had the additional satisfaction of witnessing the
Accession of two of his own sons,
To the ministry of reconciliation,
One of them having been for upwards
Of 21 years, Pastor of this Church.
"And now behold my witness is in
Heaven, and my record is on high."
Job xvi, 19.

He was the ancestor of no less than seven clergymen, viz : his sons, Rev. B. M. Palmer, D.D., Rev. Edward Palmer, pastor of the Presbyterian Church, Walterboro'; his grandsons, Rev. I. S. K. Palmer, deceased; the Rev. Benjamin Morgan Palmer, D.D., of New Orleans; the Rev. Edward Porter Palmer, D.D., of Mobile; the Rev. Isaac Stockton Keith Axson, D.D., of Savannah; his great-grandson, Rev. Bazile Lanneau, tutor in Hebrew in the Theological Seminary, Columbia, and afterwards professor in Oakland College, Mississippi, also deceased.

The Circular Church has been a nursery whence has proceeded a goodly number of ministers who have labored in the Presbyterian Church. Besides these just named may be enumerated, the Rev. Wm. States Lee, of Edisto Island; Rev. John F. Lanneau, missionary to Syria; Rev. Adam Gilchrist,* Presbyterian Church, Fayetteville; Rev. S. Beech Jones, D.D., Presbyterian Church, Bridgetown, N. J.; Rev. Geo. H. W. Petrie, D.D., Presbyterian Church, Montgomery, Ala.; Rev. Wm. Moultrie Reid, Mt. Zion Church, Sumter County, S. C.; Rev. I. S. K. Legare, Orangeburg, S. C.; Rev. T. Hunscome Legare, Orangeburg; Rev. Donald Auld, Florida; Rev. John B. Van Dyke, Presbyterian Church, Walterboro'; Rev. J. Lawrence King, Presbyterian Church, Lawrenceville, Ga.; Rev. Wm. Gready, Toccoa, Ga.; in ancient times, Josiah Smith, 1781—some nineteen or twenty in number.* [Manual of the Independent or Congregational Church, Charleston, by Rev. W. H. Adams, April, 1870.]

*In three years after the end of this decade, the church edifice (the Circular Church) having undergone extensive repairs, was reopened, and, at the reopening, an appropriate sermon was delivered by the pastor, the Rev. Reuben Post, D.D., from Haggai ii, 9: "The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." The following historic note accompanies the printed discourse :

The very large and commodious house of worship belonging to the Independent or Congregational Church in Charleston—commonly called, from its circular form, "The Circular Church"—was erected in 1805. It has undergone no alteration, and but slight repairs, since it was built, except the erection of a lofty and graceful spire in 1838.

The pews being old-fashioned and uncomfortable, the pulpit being very high, and the plastering of the dome much cracked, the congregation resolved, in 1852, to renovate and improve it extensively. For this purpose, the Clergy's Society, in the congregation, very generously placed \$13,000 at their disposal—leaving about \$40,000 still as the funds of the Society.

The building having been entirely renewed except the walls and

his noble structure fell a prey to the devouring flames which swept over so large a portion of the city of Charleston during the siege of that beleaguered city in our late civil war. The walls still stand, amid the sepulchers of former worshippers, a melancholy monument of its past glory.

The Rev. Dr. Palmer resided in Orangeburg the last two years of his life, from the latter part of October, 1845, to his death, which occurred on the 9th of October, 1847. During this period he supplied the Wappetaw Church, going down on Saturday, and returning to Orangeburg on Monday.

THE CONGREGATIONAL CHURCH OF WAPPETAW—in the Parish of Christ's Church, seems to have been variously supplied during this decade.

A portion of the time it enjoyed the services of Dr. B. M. Palmer, the first of that name. A Mr. Ferral, of the Methodist Church, who afterwards went to California, also preached here for a short time. For a longer period the Rev. Mr. Pre, a local preacher of the same church, also served them in the same capacity of a temporary supply. Dr. Girardeau, after his licensure, Nov. 9th, 1848, preached for them about six months. He seems to have been followed by Rev. Julius Bartlett, in 1849, who was succeeded by the Rev. Edw. Cater, in 1852.

Mr. Bartlett was a native of Massachusetts, a graduate of Williams College, and of the Theological Seminary at Columbia, in 1837. On the 6th of April, in the same year, he was licensed by the Charleston Union Presbytery, and on the 10th of April, in 1838, was ordained as an evangelist by the Presbytery of Harmony, to which he had been dismissed as a deacon. In 1849 he supplied this church for a season. It was during Mr. Cater's ministry that the celebrated case in *Wappetaw vs. the Society for the Relief of the Widows and Orphans of Independent or Congregational Ministers*, was decided. Mr. Cater continued in the pastorate from 1853 to 1859. After him came Dr. H. B. Cunningham until 1860 or 1861.

people, the frame of the roof, and the timbers and floors of the galleries and having been made, with its modernized pews and pulpit, and grand and beautiful dome, from the top of which it is lighted by upwards of seventy gas burners—one of the most imposing church edifices in the country—it was opened for public worship on the 7th day of August, 1853, on which occasion the discourse was delivered.

After the close of the war the surviving members of Wappetaw Church organized the Mount Pleasant Church, which united with the Presbytery about the year 1867. Another church was organized in 1872, by Peter Gowan, evangelist, assisted by Rev. G. W. Brackett, at McClellanville, with twenty members, and J. H. Leland was ordained as ruling Elder. McClellanville is a pleasant village on the sea coast, west of Cape Romain, founded in 1850, as the resort of planters in that vicinity, 36 miles from Mount Pleasant, on the Georgetown Road. Some three years after the establishment of this church, the Presbytery of Charleston met there and enjoyed the occasion greatly, if we may believe the public prints. In returning, the ministers visited the venerable Wappetaw Church, sixteen miles from Mount Pleasant. In this long disused building of precious associations, the Presbytery gathered in a circle under the lofty pulpit, with its sounding board, when the Rev. James B. Dunwody offered an impressive prayer, and all with profound solemnity sang the doxology "Praise God from whom all blessings flow." The Mount Pleasant and the McClellanville churches may each be called the successor of the Wappetaw Church, though most of the church property is in the hands of the church at McClellanville, which often bears the name of New Wappetaw. [MS. of Rev. F. L. Leeper, *Charleston News and Courier*, and minutes of Charleston Presbytery.]

THE CONGREGATIONAL CHURCH OF DORCHESTER AND BEECH HILL.—The next minister whose name we meet with in connection with this church is George Sheldon, afterwards honored with the title of D. D. He was a native of Massachusetts, a graduate of Williams' College, and was educated partly at Andover, and partly at Princeton Seminary. He is located, according to the triennial catalogue of the Andover Seminary, at Orangeburg, S. C., from the years 1837-40. His ordination is dated the 13th June, 1841, by the same authority, and he is stated to have been pastor of the Presbyterian Church at Summerville, S. C., from 1841 to 1848. His residence probably was at Summerville. The church at Summerville was not reported to Synod until 1859. During his connection with this church he preached a discourse, which was published, entitled "THE HAND OF GOD RECOGNIZED," which was "delivered on Sunday, 22d of February, 1846, in the Independent or Congregational Church at Dorchester, St. George's Parish, S.

observance of the 150th anniversary of the building of church. Charleston; Burgess & James, printers, 1846. 22." The house is built of brick, on the model of the old churches of New and Old England Puritans was then, and probably still is standing. From 1848 and onward, the authority before quoted makes him District Superintendent of American Bible Society, his address Princeton, N. J. This his P. O. in 1860, Plainfield, N. J., in 1853. He was a member of the Presbytery of Elizabethtown. He seems to have been called to this church in the summer of 1840, and have resigned on the 1st of July, 1848.

STONY CREEK INDEPENDENT PRESBYTERIAN CHURCH.

Rev. Edward Palmer continued in the pastorate of this church until December, 1843. The church was vacant until 1st of June, 1844, at which time Mr. James B. Dunlop began to preach as a supply. He was a native oferty County, Ga., a graduate of Yale College, and finished studies at the Theological Seminary at Columbia, in 1841. He was received as a licentiate by the Presbytery of Charleston from the Presbytery of Cherokee, on the 11th of December, 1844, and was ordained *sine titulo* on Sabbath, April 1, 1845, and continued to serve this church through this decade and beyond, as its stated supply.

THE INDEPENDENT PRESBYTERIAN CHURCH IN SAVANNAH.—When we were appointed by the Synod of South Carolina and Georgia as their historiographer, the Presbyterian Churches of both States were under one Synodical Government. When they were divided into two Synods, in the year 1845, the churches of Georgia were under the special jurisdiction of their own Synod, and the sources of information in respect to them were removed in a greater measure than before from the present writer. Moreover, the several Presbyteries of Georgia have provided for the preparation of their own histories, so that a few only of those of which we had previously written, are mentioned in our pages.

The Church in Savannah has been already mentioned in the beginning. Dr. Willard Preston continued their wise, vigorous and efficient pastor during this decade, greatly loved by his flock, both old and young. His ministry was a successful one. When he took charge of the church in 1832, the number of enrolled members was two hundred and twenty-eight, two hundred and thirty-seven of whom were resi-

dent in the city. Two hundred and forty-six were added in the first fourteen years of his ministry. In the close of 1842, during a season of revival, fifty-seven were admitted to the church. In the year 1846, six young men had been supported while studying for the ministry, three in their whole and three in their theological courses, all of whom entered the ministry; one other died in the course of his studies. Domestic Missions, Foreign Missions and Education, all called forth the contributions of ladies societies and other organizations for these purposes, till their contributions had amounted to \$25,000 by the year 1846. He continued to labor faithfully and successfully, not only through this decade. He remained at his post during the prevalence of yellow fever in the city in 1854, though entreated to leave. He was unwearied in his attentions to the sick and dying. "I have struggled," he writes, "with those who were struggling with death, and when the fearful contest was past, have closed the eyes and composed the limbs of the poor victims, and with the assistance of a servant, dressed the body for the grave, and have been one of the two or three that have borne and committed it to its narrow house." He himself was a victim of this terrible disease, and after his recovery was left in a state of great languor. Gradually his system rallied and he seemed to have gained his usual health.

On Sabbath, the 20th of April, 1856, he preached a solemn discourse from Isa. 38: "Set thy house in order, for thou shalt die and not live." It was his last. On Saturday night, April 26, 1856, about 7 P. M., he was seized with paralysis of the heart, was carried to his bed, and after a short and painful struggle, expired, in the 71st year of his age.

CHAPTER II.

FRENCH HUGUENOT CHURCH, CHARLESTON.—So far as we are informed the religious services of this church were continued by the Rev. Daniel DuPre, an eminently worthy minister of Huguenot descent, but connected with the Methodist Church. In 1844 it resolved to take down the old church edifice. This plan was carried out, and in May, 1845, the new and beautiful house of worship now occupied by

congregation, was dedicated, the Rev. Wallace Howard, Georgia, having accepted and entered upon the pastorate.

Howard continued to serve the church until 1852, when his failing health compelled his withdrawal from the duties of the ministry. During the sickness of Mr. Howard the church was temporarily supplied by the Rev.

Bartlett, of Sumter. The Rev. G. H. W. Petrie succeeded Howard as pastor, continuing to hold that relation till January, 1851, when he accepted a call to Marietta, Geo. He was followed by the Rev. Thomas R. G. Peck, of the reformed Protestant Dutch Church, who resigned in 1865, and the Rev. (now Dr.) Charles S. Vedder, the present pastor, entered upon the duties of his charge November 18, 1866. [Continued by Rev. Charles S. Vedder, D. D.]

FIRST PRESBYTERIAN CHURCH IN THE CITY OF CHARLESTON.

Rev. Dr. Forrest continued to be the revered pastor of this ancient Church through this decade. As the Church is not ecclesiastically connected with the General Assembly of the Presbyterian Church in the United States of America, we have found it difficult to give any minute details of its history.

He died in the service of this church, retaining to the end the respect and affection of his people. A commemorative discourse was preached by the Rev. Dr. W. C. Dana on the occasion of his death, from 2 Timothy, 11, 2.

After speaking of the qualifications of the faithful minister, he says:

My friends, have I not brought before you the time-honored pastor whom you can never forget?

Let us glance at the record of his life.

He was born in Edinburgh, Scotland, on the 19th day of September, 1799. He was educated at the University of Edinburgh. In February, 1832, he was called to the pastoral charge of this church. Having been ordained, June 27th, by the Presbytery of Edinburgh, he sailed for this city, and arrived here on the 19th day of October, 1832; forty-seven years ago this day. He preached his first sermon here on the following Sunday, October 21st. Then began that faithful labors for the welfare of this church, and that warm friendship between the pastor and people, which continued unbroken through the long period of nearly forty-seven years. He died near the completion of his eightieth year.

How seldom does death, at the end of so prolonged a life, create

so deep a chasm. To me it could not but bring the sense of personal bereavement. Pastors side by side for nearly forty-four years, we had often taken sweet counsel together, enjoying the interchange of congenial sentiments, no cloud ever resting for a moment on our friendship.

My more intimate acquaintance with him, commenced more than thirty years ago, when, at his invitation I took part in a series of Sunday night services, began in this church. Six pastors, of whose churches no two were in ecclesiastical connection, joined in these services with perfect unity of spirit. We preached that great essential gospel truth, which we all held in common. That this union was not still more comprehensive, was not from any want of Christian regard and respect for other ministers and churches, but partly from the feeling that greater extent might involve less unity, and partly from the fact that no church could well contain a greater multitude than was already in attendance.

Thus did your pastor originate here the most unexceptionable and successful Christian union within our memory.

Having formed in this city the most endearing relation in life, and having no kindred elsewhere in this land, the pastor of this church was always at his post. It gave him a strong hold on the popular regard, that, with slight providential exception, he continued here during all the epidemics of former years. In that melancholy autumn of 1858 when, less familiar than he with such scenes, I was called to officiate at the funeral of the Rev. Dr. Post, and, but four days afterward, attended that of the Rev. Mr. Dennison—your pastor was absent, having sailed for Scotland some months before. I well remember his early return, when it was judged yet unsafe for him to resume pastoral duty, or even to leave his house.

During that pleasant visit to his native land, many kind and honoring attentions were paid to him, and to the devoted partner of the joys and sorrows of his life. Four years before, the honorary degree of Doctor of Divinity, less common and facile of attainment there than with us, was conferred upon him by the University of Edinburgh. And if solid attainments in theology, and that conversance with general literature which makes such attainments effective, constitute a claim to honorable recognition, that claim was certainly his.

A minister of the Church of Scotland, Dr. Forrest for more than twenty years had no connection with any Presbytery in

country. But after that meeting in this city of the General Assembly of 1852, at which grievances of long standing redressed, he was urgently invited to join the re-united body. He accepted the invitation."

* * * * *

How pleasant was that United Communion in this church, we can never dissociate from the memory of him who went to his rest! Almost beyond expectation, he was as once more on a like occasion, at the beginning of this 1879. Then, month after month, with increasing physical weakness and pain, but with no infirmity of purpose, he stoutly strove to fulfill the duties of the pastoral office. It will always be to me a most pleasant recollection that I was with him here at his last Communion, and that the last visit he ever paid was to me.

On Sunday, the 6th of July, he preached his last sermon. The following Thursday, returning from a walk of some length, he was much prostrated by the extreme heat. From prostration he never recovered; but it was not till the following evening that serious apprehension was felt. He was evidently sinking. For two or three hours he was unconscious. At one o'clock in the morning of Saturday July 12th, "the silver cord was loosed;" he passed away peacefully, as in sleep.

When, near the close of the sacred day next following, we gathered together, under that sombre sky, to pay the last tribute to nature claims in this church, so associated with his name, his very echoing his voice, sorrow that we should see his face before was mingled with gratitude to God for the many consolations that softened that grief. "Surely goodness and mercy followed him all the days of his life." Active in the work of the ministry for nearly half a century, happy in the church, happy in his home, happy in the power, unceasing to the last, of adding to the happiness of others, with undimmed and mental brightness unobscured, in the fullness of his years he passed from mortal sight. And as it is the ordination of Heaven that the true-hearted shall have true friends, so was he blest with that faithful friendship revered and loved him living, that mourned his death with unaffected sorrow, and that has paid enduring honors to his memory."

Sermon commemorative of Rev. John Forrest, D. D., delivered

ered in the First Presbyterian Church, Charleston, Oct. 16, 1879, by Rev. W. D. Dana, D. D., Pastor of the Central Presbyterian Church.]

SECOND PRESBYTERIAN CHURCH (Charleston). This church enjoyed the labors of its efficient and able pastor, the Rev. Thomas Smyth. The Church manual published by him in 1838, presents faithfully to the church, and its members and officers, their several duties as it respects the various causes of benevolent effort, their personal duties towards themselves, each other, the Church collectively, its officers, their families, public worship, study of the scriptures; the duties, also, of elders. In 1848, the rules for the temporal government of the Church were revised. There had been, previous to this time, a two-fold code of laws for its government in things temporal. The corporation, in 1823, found themselves encumbered by a debt they were unable to pay. A number of gentlemen formed themselves into an association for the purpose of extinguishing this debt. To them was given exclusive control of all matters relating to the temporal affairs, such as fixing salaries, pew rents, &c. In all elections of proprietors, they voted according to the amount subscribed by each—from one to eight votes. In all such matters, the pewholders, unless members of the association, were not entitled to vote. In all elections for pastor or clerk, the pewholders were entitled to one vote each. Two bodies existed contemporaneously, meeting apart, each governed by its own rules. This two-fold jurisdiction bred confusion. In May, 1843, the association relinquished their rights, reserving the exclusive right, as stockholders, to their original privileges in all matters as to the sale and distribution of church property. The rules were revised, and were finally adopted at a meeting of the Association of Pewholders, May 4, 1852. The Bench of Ruling Elders, in 1845, consisted of T. R. Vardell, John Dewees, William Dearing, William Yeadon, William C. Dukes, James M. Caldwell, D. W. Harrison, William Adger, William Harrall—nine in number.

The membership of the church varied from 302 communicants, during this decade, to 472, the average being 369. Of these, a portion were colored communicants, sometimes more numerous, but averaging 113. It was an interesting sight on communion occasions, here as elsewhere, after the tables had been successively filled by the whites, when their servants

and occupied the same seats, and partook, in their turn, of the sacred emblems of their Saviour's death. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." *iii*, 28.

This church also excelled in its benevolent contributions. The statistical tables appended to the minutes of the General Assembly shows that this church gave to foreign missions, during these ten years, \$4,491.11; to domestic missions, \$1,936.60; to education, \$6,160; to the Theological Seminary, \$6,826, besides miscellaneous collections, &c. The contributions of the year 1842 are not reported, but are supplied from the general average of other years. Contributions in ten years, apart from pastor's salary, \$10,047.71.

The session of this church took measures, also, which originated, under the sanction and fostering care of Presbytery, in the organization of Glebe Street Church, for which spared some of her choicest members. Another project of the session was to collect a congregation and ultimately to form a church consisting exclusively of colored persons, under the management and pastoral labors of Rev. John B. Ger, D.D. This brother had entered into the service of the American Board of Commissioners for Foreign Missions, and had been stationed at Smyrna, connected with the mission to the Armenians, where the Board had two presses and seven types of native type in use. Dr. Adger then edited an Armenian magazine, and brought out Zohrah's popular translation of the New Testament, at the expense of the British and Foreign Bible Society. "After a laborious and useful service in the literary department of the Mission, he was constrained by his health, in 1847, to retire from the field," having been eleven years in the service of the Board. The Presbytery entered into this project—not yet of separate churches for colored people, but of separate congregations—gave its sanction that, under the circumstances of the case, Dr. Adger was called upon to abandon his mission in the East, and devote himself, for the present, to this much needed work. From this time his name appears as domestic missionary to the colored people, they remaining, as yet, under the jurisdiction of the session of the Second Church. [MS. Minutes of Presbytery of Charleston, 426-429, 432. Dr. Anderson's

Missions of the American Board, Oriental Churches, Vol. I, 102, 126; Vol. II, 11.]

The Second Church reported 116 added on examination, and 9 on certificate, in 1847. White communicants, 310; colored, 162; total, 472, in 1848. White communicants, 254; colored, 154; total, 408, in 1849—a total of 414.

THIRD OR CENTRAL PRESBYTERIAN CHURCH (Charleston). The location and general unsightliness of the house of worship in Archdale street, still marred the prosperity of this church. Though isolated still from the majority of the Synod, and though the congregation did not number so many as sixty families, with a brave heart they selected a central and desirable location for a new church edifice, of beautiful architecture, the corner-stone of which was laid on the 10th of August, 1848, the following document, inscribed on parchment, being placed in the corner-stone:

COPY OF THE DOCUMENT

(Inscribed on parchment), placed in the Corner Stone of the new edifice, in the course of erection, for the use of the Third Presbyterian Church, Rev. William C. Dana, Pastor, 1848.

ΤΩΙ ΘΕΩΛΑΟΞΑ.

The Corner Stone of this edifice,
Erected by the Congregation of
The Third Presbyterian Church, in the city of Charleston,
For the worship of
Almighty God, Father, Son, and Holy Ghost,
Was laid on the 10th of August, Anno Domini, 1848,
The following at the time being

OFFICERS OF THE CHURCH.

REV'D WM. C. DANA, Pastor.

ELDERS:

William Birnie,
R. L. Stewart,
George Cotchett,
James Dick,

J. L. Beach,
H. M. Bruns,
J. B. Betts,
F. M. Robertson, M. D.

OFFICERS OF THE CORPORATION.

L. Bowie, President.
L. M. Hatch, Treasurer.

W. S. Caldwell, Secretary.

OFFICERS OF THE CORPORATION FROM 1824 TO 1848.

PRESIDENT.

1824,	Thomas Fleming,
1825,	" "
1826,	William Bell,
1827,	" "
1828,	Thomas Napier,
1829,	" "
1830-1,	William A. Caldwell,
1832-3,	William Birnie,
1834-5,	James Dick,
1836,	Samuel P. Ripley,
1837,	" "
1838,	James J. McCarter,
1839,	" "
1841-1,	William H. Gilliland,
1842-3,	Edward Sebring,
1844-5,	James S. Bowie,
1846,	Joseph F. O'Hear,
1847,	" "
1848,	Langdon Bowie.

TREASURER.

Andrew P. Gready,
Robert Eager,
" "
" "
" "
" "
" "
" "
" "
Copeland Stiles,
" "
" "
" "
" "
" "
" "
Lewis M. Hatch,
" "

SECRETARY.

1824,	Hector C. McLeod,	1837,	James H. Taylor,
1825,	" "	1838,	Nathaniel Hyatt,
1826,	" "	1839,	William S. Caldwell,
1827,	" "	1840-1,	" "
1828,	" "	1842-3,	" "
1829,	Robert L. Stewart,	1844-5,	" "
1830-1,	" "	1846,	" "
1832-3,	Charles Clark,	1847,	" "
1834-5	William Miller,	1848,	" "
1836,	James H. Taylor,		

HISTORY OF THE CHURCH.

The congregation composing the Third Presbyterian Church, was organized in the year 1823, and worshipped from that time to the present (1848), in the building situated at the N. W. corner of Archdale and West streets, which was originally erected in 1814, by a congregation, styled "The St. Andrew's Presbyterian Church of the City of Charleston," who were were seceders from "The Presbyterian Church of the City of Charleston," better known as "*The Scotch Church*," and whose first pastor was the Rev'd Dr. John Buchan. After the lapse of nine years, this congregation being without a pastor, and burdened by debt, resolved to dispose of their premises on the conditions, that the Church should be held sacred as a place of public Christian worship, and the ground attached thereto be continued as a cemetery. They were accordingly purchased by Messrs. Thomas Napier and Thomas Fleming, two of the original members and founders of the Third Presbyterian Church, whose first pastor was the Rev. William A. McDowell, who ministered to them till 1833, when he dissolved the connection in order to assume the office of Secretary and General Agent of the Presbyterian Board of Missions. From that time the pulpit was supplied by various ministers till the year 1836, when the Rev. William C. Dana, its present pastor, was installed over the congregation.

In 1847, the building being in such a condition as to render it likely in years to require extensive and costly repairs, and, together with its disadvantages, being situated in a notoriously disreputable neighborhood, the expediency of erecting a new edifice in a more eligible location began to be agitated; and at a meeting of the corporation, held on the 13th, 1847, a committee was appointed to take the whole matter into consideration and report thereon. They accordingly presented a full and able report, which being accepted, and at several subsequent meetings the whole subject having been fully considered and discussed, the corporation was finally adopted to erect a new church edifice. On the 12th of February, 1848, the lot on which this building stands, was purchased. On the 18th July of the same year, the Building Committee was authorized to enter into contract for erecting the proposed edifice. On the 26th of the same month, the first earth was dug, and on the 3d of the following month (August) the first brick of the foundation laid. By the good hand of our God being upon us, and relying on His aid, by this corner stone as an earnest of our purpose to prosecute the work to its completion.

The following is the account of these transactions, given by Rev. Amos A. Dana in 1857, in his seventh anniversary sermon of the dedication of the Central Presbyterian Church:

At a meeting of the Corporation, July 13th, 1847, the question of building a new church edifice was for the first time agitated. The organization of this great work and its progress to completion, have left an enduring and most pleasant record in the annals of this Church, as well as in the consciousness of its benefactors. An undertaking so extensive should not be entered on hastily by gentlemen who felt themselves responsible for the fulfilment of all engagements. Graciously, however, the determination to build became *unanimous*; a preliminary subscription was made of between ten and twenty thousand dollars. The ground on which this building stands was purchased February 21st, 1848. On the first Sabbath in February, 1850, we met in this place to worship God for the first time. With gladness and rejoicing we assembled; the Church, emerging from her long depression, seemed, in translation to this beautiful architecture, and most eligible "as the wings of a dove covered with silver, and her feet with yellow gold."

The position of this edifice, on a main thoroughfare of the city, and equi-distant from the Battery and Line street, suggested the designation "Central;" and by the new charter, passed at the last session of the Legislature, "CENTRAL PRESBYTERIAN CHURCH" is now the corporate name.

The cost of this edifice, though materially lessened by the

zeal and devotion of the Building Committee, who themselves made the contracts directly with the parties employed, was nevertheless \$10,000 more than the highest amount originally contemplated. After the payment of the original subscription, and of the first instalment on pews sold after the dedication, there was reported at the annual meeting, January, 1851, a debt of more than \$18,000, of which it was proposed to pay the interest and \$1,000 of the principal annually from the income of the Church, or by such additional special effort as might be needful.

In 1854, more than \$2,000 was raised by subscription towards the liquidation of the debt. About the same sum was contributed in 1855. A year ago, the debt, including interest, was between thirteen and fourteen thousand dollars.

On Monday evening, May 19th, 1856, the office having become vacant, the Corporation met to elect a President. From that election we date a new era in our history. The idea of *relieving the Church at once from all debt*, originating with *one*, responded to with equal warmth by *another*, and yet *another*, spread so rapidly, and was received with so general and generous enthusiasm, that in a short time the entire amount was subscribed. At the late meeting of the Corporation, the President reported nearly \$14,000 of debt paid, no outstanding accounts, and one thousand dollars in the treasury; a new feature in the history of this Church.

Thus have the "foundations" all been laid anew, and as we trust, "for many generations." A new church and lecture room have been built, at a cost (including interest and improvements of the cemetery) of between fifty and sixty thousand dollars. If from this be deducted such aid as has been tendered by friends not connected with us, there remains more than fifty thousand dollars from the contributions of this congregation. This large amount has a still enhanced value, as representing the generous impulses of hearts ready to make sacrifices in a good cause, and as proving how strong is this Church in the unanimity and warm attachment of its members.

But "not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

In 1844, at the meeting of the Synod of South Carolina and Georgia, at Pendleton, S. C., the relation between the

od and the so called Charleston Union Presbytery was
en up, and the following resolution was adopted :

Resolved, That this Synod, understanding that some or
the members of the body known as the Charleston Union
sbytery, are willing again to be united to this body, do
eby appoint the following brethren, viz : G. Howe, D. D.,
J. M. D. Fraser, Rev. J. Douglas, Chancellor J. Johnston,
Mr. J. R. Douglas, as a committee of conference with
se brethren, and to communicate the desire of the Synod,
remove, as far as the order and doctrines of the church
l permit, any difficulties which may be in the way of such
nion."

This proposal of a conference was cordially acceded to on
part of the Presbytery, who appointed a committee on
ir part, consisting of the Rev. Mr. Lee, Rev. Dr. Post, Rev.
J. Dana, Rev. I. S. K. Legare, and Dr. Elliott. At the
eting of Synod in Charleston, in November, 1846, these
nmittees had repeated interviews, and much discussion of
differences which had existed between the Presbytery and
nod, and of the possible plans of union which might be
vised. After a preamble, in which the committee on the
t of the Synod explained what its requirement was, that
intended to require adherence to the Assembly, as then
nstituted, rather than approval, the following resolutions
re offered by the Synod's Committee to that body :

1. *Resolved*, That Synod will, and hereby does, resume its
isdiction over Charleston Union Presbytery.
2. That the roll of Charleston Union Presbytery be now
ded to the roll of Synod, and that the stated clerk of
arleston Union Presbytery is hereby directed to furnish to
nod the statistical report of said Presbytery.
3. That as both the Charleston Union Presbytery and the
esbytery of Charleston occupy for the most part the same
ographical territory, they be and hereby are united into one
dy, to be called ———, and that Rev. Dr. Leland, or in
absence the oldest minister present, be the Moderator of
is Presbytery at its first meeting.
4. That the records of Charleston Union Presbytery and
e records of the Presbytery of Charleston be the common
roperty of the united body.

5. That the preceding preamble and resolutions shall not be binding on the Synod and the Charleston Union Presbytery, nor on either of them, until they are adopted by each body respectively.

The following substitute had been adopted by the Charleston Union Presbytery, and was alone considered by Synod in its discussion of this paper, viz: for resolution 4,

“Resolved, That the Charleston Union Presbytery and the Charleston Presbytery shall retain their present separate organization, and that, if necessary, a geographical line of division be drawn or described between them.”

This was viewed as their *ultimatum*, and in the vote, which was not taken till the second day after, there was but one vote in the affirmative, fifty-five in the negative, and three excused from voting.

If we should pursue this history thus far, it will be seen that when this question was finally adjudicated at Yorkville in 1852, by the Synod of South Carolina, it was substantially in accordance with the recommendations of the Synod's Committee at this time.

This state of things and the personal differences between brethren of the two parties gave great uneasiness to brethren elsewhere, and the Presbytery of South Carolina, at their spring session at Gilder's Creek Church, April 25th, 1845, addressed both the Presbyteries of Charleston and Charleston Union, suggesting that each Presbytery should consent to its own dissolution with the view of forming a new Presbytery, offering to receive them for a season into their own Presbytery, if deemed expedient, to be set off again as a distinct Presbytery, or Presbyteries, covering the same general territory. Reference of personal differences to the arbitration of mutual friends had thus far failed. When the General Assembly met in Charleston, May 20th, 1852, it received a communication from the “Charleston Union Presbytery,” representing their case, which was referred to a special committee, and came up for action on the 8th day of their session, when the report of the committee was adopted, as follows:

“1st. Resolved, That this Assembly express its high gratification to learn that the brethren submitting this communication do still entertain so much regard for the doctrine and

plity of our Church, as to cherish the desire of adherence to this body, rather than any other branch of the visible church.

"2nd. *Resolved*, That on account of the failure of the Charleston Union Presbytery to apply for redress of alleged grievances to the General Assembly, by appeal or complaint, at the proper time (some twelve years ago), this Assembly does not consider it expedient to enter upon the investigation of the case now, in the way proposed by the Presbytery.

"3rd. *Resolved*, That mutual forbearance and the exercise of kindly feeling be recommended to all the parties concerned.

"4th. *Resolved*, That if the Charleston Union Presbytery shall make known to the stated clerk of the General Assembly their adhesion to this Assembly and its doctrinal standards, prior to the next annual meeting of the Synod of South Carolina, it shall be the duty of the stated clerk to communicate the same without delay to said Synod, and the Synod shall thereupon enroll them as a regular Presbytery in connection with this body."

This case came up before the Synod of South Carolina for session on the fourth day of its sessions at Yorkville, being the 23d of October, 1852, when the following paper, presented by Dr. Smyth, as a substitute for one offered by Dr. Palmer, and written by Dr. Thornwell, was adopted:

"Whereas, the General Assembly has made it the duty of this Synod, upon certain conditions, to enroll the Charleston Union Presbytery as a regular Presbytery in connection with this body:

And whereas, the Charleston Union Presbytery has complied with these conditions by declaring its adherence to the General Assembly, and its doctrinal standards, therefore,

Resolved, That in view of this public and voluntary, and, as we must believe, conscientious expression of adherence to the General Assembly as now constituted, and their consequent objection to it, and to the judicatories of the Church, and also to the doctrinal standards of our Church, the difficulties which have hitherto existed in the way of the reception of said Presbytery by this Synod, are removed.

Resolved, Secondly, That this Synod do now enroll the Charleston Union Presbytery in connection with this body, in accordance with the requirements of our General Assembly

and in the spirit of forbearance and charity recommended by said Assembly.

Resolved, Thirdly, That inasmuch as there cannot be two Presbyteries covering the same ground, without recognizing the principle of elective affinity, this Synod do now unite the Charleston Union Presbytery and the Presbytery of Charleston into one Presbytery, to be called by the name of The Charleston Presbytery.

The vote was taken on the substitute offered by Dr. Smyth, which, on motion, was divided, the yeas and nays being taken upon the Preamble and the first two resolutions, the vote was as follows: Yeas, 56; Nays, 17.

The third resolution of the substitute, by which the two Presbyteries were merged into one, was carried unanimously. To complete the action of the Synod in regard to the reception of Charleston Union Presbytery, it was

Resolved, That the Charleston Presbytery as now constituted, meet in the Glebe Street Church, Charleston, on the Wednesday before the second Sabbath in April next, at 7 o'clock, P. M., and that Rev. A. W. Leland, D. D., as the oldest minister, preside, and open the meeting with a sermon, and that Rev. W. States Lee be his alternate. Printed Minutes of the Synod of South Carolina, pp. 12, 13, 14, 16, 17-23.

As we write these lines we are reminded that the active opponent of the measures, which separated from us those churches which became connected with us under the plan of Union of 1801, has passed away from earth and gone to his eternal reward. We have been acquainted with him since he was a student in College, and although it would have been more satisfactory if he had not, when assenting to the doctrines of the Confession, added the explanatory statement before recorded, we do not suppose that his course was prompted by sympathy with fatal error. Had this been the case he would have been the unworthy son of the Rev. Daniel Dana, D. D., of the First Presbyterian Church of Newberry Port, one of the original Trustees of the Seminary at Andover, author of the "Letters to Prof. Stuart," the "Remonstrance addressed to the Trustees of Phillips' Academy, on the state of the Theological Seminary under their care,"

and who resigned his trusteeship in 1856, having served in that office for 52 years; an unworthy descendant too, of his grandsire, Joseph Dana, D. D., Pastor of the Presbyterian Church of Ipswich, Mass., "a firm believer in the doctrines of Calvinism, a faithful preacher and a man of prayer"—"the celebrated minister of Ipswich, who died in 1827, aged 83." Our brother, Dana, had passed beyond the limits of the church militant on earth, for he entered into the church triumphant above in December, 1880.

GLEBE STREET, CHARLESTON.—This church arose in part from the desire to advance the interests of Presbyterianism in Charleston. It was organized in 1847, and consisted at the meeting of Synod in that year, of 42 members. The Rev. A. A. Porter served it at first, as stated supply. The project of organizing the new church originated with the session of the 2d Church, and was favored by the Presbytery with all its influence. "The position of our body," it says, "is isolated and peculiar. We have been exposed to much reproach and misrepresentation, and violent hostility has been excited against our doctrines and order, and our principles. We are persuaded, however, that a wider diffusion of our system cannot but contribute to the glory of God and the good of man; and while we would do nothing to injure or retard the prosperity of other denominations, we feel bound to put forth whatever ability God has given, to extend our borders. The Presbytery would express, therefore, its joy that the 2d Presbyterian Church in Charleston is doing so well, and would exhort it to make still greater sacrifices, rather than permit this enterprise to fail." "The Presbytery would also appoint any two of the brethren in Columbia, whose convenience will allow, to go to Charleston, and in cooperation with the brethren there, hold a series of meetings at such time as Mr. Porter may fix, for the purpose of organizing the new church and giving whatever additional impulse God may enable them to give to the whole enterprise."

This Church was constituted in May, 1847, with 34 members, under the government of three Elders, with three Deacons. Eight other members had been added previous to the meeting of Presbytery in October. A Sabbath school of 184 scholars, one-third of whom had never attended any other Sabbath school before, was at once organized. This school was under the instruction of 30 teachers. The statistics of

this church show a membership of 58 in 1848, and of 79 in 1849. The congregation had commenced the erection of a suitable house of worship in October, 1847. The Rev. Abner A. Porter was installed as Pastor on Sabbath evening, November 26, 1848, Rev. Thos. Smyth, D. D., preaching the sermon, Rev. J. B. Adger delivering the charge to the Pastor, and Rev. B. M. Palmer the charge to the people.

The inception of a special enterprise, contemplating the evangelization of the colored people of Charleston, took place near the close of that period which is covered by this history. In 1847, the Rev. John B. Adger (having, in consequence of the failure of his eyes, returned from his mission among the Armenians) conceived the plan of devoting himself to the religious instruction of the colored people of Charleston. He was warmly seconded by the Rev. Dr. Thomas Smyth, and the church of which he was pastor. At a meeting of the session of the Second Presbyterian Church, March 15th, 1847, Mr. Adger sought their advice "with respect to the propriety and feasibility of establishing a separate church for the use and benefit of the colored population." The session "unanimously" agreed that "they ought to, and would encourage the Rev. J. B. Adger in the prosecution of the work." [Sessional Records of Second Presbyterian Church.]

At a Meeting of the Presbytery of Charleston in April, 1847, at Barnwell C. H., this matter was referred to a committee consisting of the Rev. James H. Thornwell, D. D., and the Rev. George Howe, D. D., who submitted the following report, which was adopted:

"The special committee, to whom was referred the propriety of establishing a church for the colored population in the city of Charleston, would report: That, in their opinion, public sentiment has undergone a very great change, in the State of South Carolina, in reference to the religious instruction of our colored population. Providence has opened a wide and effectual door to missionary effort among them, which it is the duty of the Church to enter; and though some difficulties still exist, these, it is hoped, will gradually be removed by Christian zeal, patience, prudence and perseverance. This department of labor belongs exclusively to the Southern Church. Our brethren in other lands, and other portions of our own country, are exposed—and, for the most part, justly exposed—to so much suspicion and distrust, that they cannot

ve free access to the slaves of the South. Unacquainted with the nature of our institutions, strangers to the prejudices, habits and peculiarities of the negro, incapable of appreciating his peculiar sympathies and associations, ministers from abroad, even if they were permitted to enter the field, could not be expected to cultivate it with the same success which is likely to reward the labors of our own men. The committee, therefore, believe that God has imposed upon the churches and Christian people of the South, in a pre-eminent degree, the duty of spreading the Gospel among the colored population, whether slave or free. This class of the community is committed to us, and leanness and barrenness must—will be—entailed as a curse upon our churches if they offer the multitudes of these poor, whom God has settled among them, to perish for the bread of life. From the very nature of their position, they are dependent upon us. They cannot form churches among themselves, call pastors and support the Gospel, without property, without concert, without the means of co-operation and united effort. They must be supplied with God's word as they are supplied with their daily bread—by the hands of their masters. They seem to have a sacred trust which is to prove the faith, the charity, the self-denial and spiritual zeal of the Southern Church; and the most effectual answer which can be given to theumnies of abolitionists, and misguided philanthropists, will be persevering diligence in training this people for glory, honor and immortality. The tendency of the Gospel is to soften all that is harsh in the relations of master and slave; to prevent the one from being a tyrant, and the other a rebel; to will sweeten their intercourse, authority will cease to be severe, and obedience cease to be a task.

“Your committee are delighted to learn that the attention of Brother Adger, of Charleston, has been turned to this subject, and that he seems to be disposed to embark in an enterprise to give more efficient religious instruction to this class of the community. So numerous are the blacks in this city, that whatever efforts are made, must, to be successful, contemplate congregations separate and distinct from those of the whites. The colored people need teachers exclusively devoted to themselves—men who know their character, habits and associations, and, at the same time, of large and liberal views; who can adapt the instructions of the pulpit to the in-

tellectual condition of this benighted race. The tendency of the colored people to mistake fervor for piety, passion for devotion, and zeal for faith, is so strong that too much care can hardly be exercised by the Church in selecting ministers to labor among them. Your committee rejoice to believe that this brother is, in many respects, admirably fitted to enter upon this sphere of labor. * * * Should Brother Adger be induced to enter upon this field, your committee are clear that he should endeavor to collect a separate congregation of the blacks; but they are not prepared to recommend any plan in reference to the organization of a church and the administration of discipline. Three schemes are conceivable, though all do not seem to be equally compatible with our distinctive principles as Presbyterians.

"One is to place the church entirely under the jurisdiction of Brother Adger, as an evangelist, until it should have attained sufficient maturity to elect its own officers, and discharge the functions of a particular Church of Christ. From the state of society among us, it would probably require a length of time to reach the maturity supposed; and your committee cannot see but that it is perfectly consistent with our principles that an evangelist should sustain to an infant and feeble missionary church the relations, and discharge the duties, of a parochial Presbytery. He would be at liberty to consult discreet and judicious men, but the responsibility of all measures of government and discipline must fall finally upon himself.

"Another plan is to appoint a session, consisting of white elders, who should have the oversight of this flock; and then the difficulty occurs: who is to choose these elders? According to our system, every church has a right to elect its own officers; and these colored Presbyterians, if organized into a separate church, could not constitutionally be deprived of this right.

"A third plan might be to regard it as a branch of some existing church, and to have all its discipline administered by the session of that church. This, and the first proposed, seem to be the only schemes fully compatible with our circumstances in the Southern States. In conclusion, your committee would recommend to Presbytery the adoption of the following resolutions:

"1. That the Presbytery heartily approve of the efforts which

the Rev. J. B. Adger, of Charleston, proposes to make for the purpose of imparting more effectual religious instruction to the colored population of that city.

"2. That, while the Presbytery recommends the formation of separate colored *congregations*, it is not prepared to advise that they be organized into separate *churches*. But, rather, that they be placed under the discipline and spiritual jurisdiction of existing sessions, or treated as missionary churches under the care of an evangelist.*

"3. That this Presbytery is persuaded, under all the circumstances of the case, that there is a call of Providence to exhort Adger to abandon his mission in the East, and enter upon the field which is whitening to the harvest at his very doors.

"4. That, in giving this opinion, the Presbytery would not be understood to disparage the foreign missionary work, but simply to inculcate the imperative obligation of the Southern Church to give the Gospel to the negro and the slave." [Records of Presbytery of Charleston, 1847.]

On the 9th of May, 1847, a large and respectable meeting was held at the Second Presbyterian Church, Charleston, after sermon by the Rev. J. B. Adger, and an address by the Rev. Charles Colcock Jones, D. D. The Hon. R. B. Gilchrist presided, and resolutions, introduced in an able speech by the Hon. Franklin H. Elmore, were adopted, contemplating the inauguration of the enterprise and the raising of subscriptions to erect a suitable church building.

A controversy then took place in the Charleston daily papers, conducted, mainly, on one side by a writer who signed himself "Many Citizens," known to have been A. G. Magrath, Esq., in opposition to the scheme, and on the other side by

Under the first of these forms the colored congregation existed from the beginning until May, 1855, at which date it was, by Presbytery, constituted a missionary church, under the care of an evangelist—the second of these forms. So it continued until 1858, when, upon the persistent application of white persons to become members, Presbytery organized it into a regular church, with its white elders and deacons. In consequence of the war between the States, a practical separation was effected between the white and the colored membership; and in 1864, in accordance with the action of the General Assembly, it was set into a separate colored church, with a view to its becoming an element in an African Presbyterian Church.

the Rev. J. B. Adger and Richard Yeadon, Esq. The result of this discussion was the postponement, for a time, of the effort to build. Subsequently, a public meeting was held in reference to the subject. Able speeches were made, in favor of the religious instruction of the colored people, by James L. Petigru, Esq., and Franklin H. Elmore, Esq., and a committee of fifty was appointed to collect information in regard to the subject. This committee made a full and thorough-going report, which allayed agitation and prepared the way for the prosecution of this enterprise and others of similar nature.

On the 30th of April, 1848, separate services for the colored people were begun by Mr. Adger in the basement of the lecture-room of the Second Presbyterian church, a building situated in Society street, near Meeting street. In this house the services continued to be conducted until the completion of a church building for the purpose, in Anson street, between George and Calhoun streets. This house, a neat and commodious one of brick, was dedicated May 26, 1850, the sermon on the occasion having been preached by the Rev. J. H. Thornwell, D. D. Subsequently, the number of the congregation became so great as to necessitate the erection of another edifice. That building, situated in Calhoun street, 80 by 100 feet in dimensions, was, until the breaking out of the war, filled by an immense congregation, both of blacks and whites; and the colored membership of the church was rapidly increasing until that critical event arrested further progress.

JAMES ISLAND.—The Rev. Edward Tonge Buist (afterwards D. D.) had served in this church from January 10, 1833, when he was ordained and installed by Charleston Union Presbytery as pastor of this church, Rev. Dr. Buist preaching the sermon, Dr. McDowell giving the charge to the minister, Mr. White, the right hand of fellowship, and Mr. E. Palmer the address to the people. On the 2d of Nov., 1837, he had already been dismissed to the Presbytery of South Carolina. Rev. T. H. Legare was pastor in 1839. The Rev. Julius I. Fleming in 1844 for a season. Other names are recollected, as Rev. Mr. Osborne, and a Rev. Mr. Taylor, from the North, who supplied the pulpit as occasion required. In the absence of records, tradition is our only reliance. The Rev. Mr. Osborne is remembered for his eminent piety, and his success in interesting children and youth.

On the 13th of Nov., 1846, the Rev. John Douglas was received by the Presbytery of Charleston from the Presbytery Bethel, and became the accepted pastor of this church, which, at this time, and for many years after, held itself, by a great mistake, independent of Presbytery. Here he spent fifteen years more of his life, "quietly pursuing the duties of his high calling, when this cruel war commenced; during all this time dividing his labors equally between the whites and blacks—the latter forming much the larger part of his charge. The first gun fired in this war was within one hundred and fifty yards of his door. He claims the credit of preaching to soldiers the first sermon of the war. In 1861 nearly all the families of his island home and charge were, under military mandate, broken up, dispossessed, and driven away as refugees into strange lands. Mr. Douglas, however, continued to preach on the island to the remnant of his flock that was permitted to remain, and to the different military forces stationed on the island. For the last year and a half of the war he was appointed Commissioner by the General Assembly's committee, to labor in the army from Charleston to Savannah. He was permitted to remain at his post on the island till he had performed the sad duty of committing to the dust the remains of his last ruling elder, and had brought home to him from different battlefields the lifeless bodies of nearly all the young men of his congregation, to be buried with their fathers; he saw his own house dismantled, and its foundations dug into rifle-pits, the church in which he had so long ministered, burned to ashes, and the very sepulchres of the departed dead broken up and scattered to the winds; and the surviving members of his flock scattered as refugees, as wanderers and pilgrims over the land. And now (1865), after hardships and ravages of a *four years war*, he finds himself solitary and almost alone, like the last tree of a wasted forest, stripped of every thing, a pastor without a flock, driven to seek a new home and to commence life afresh.

JOHN'S ISLAND AND WADMALAW.—We have in our former pages given an account of the unhappy litigation entailed on this church by the ecclesiastical differences arising out of the divisions of 1837, '33 and '39, and have alluded to the fact of its reaching a legal settlement in 1846 through the Court of Appeals. The record of this case we will now give in outline, leaving out, however, nothing important to the issue:

HUGH WILSON, ET. AL., VS. THOMAS LEGARE, ET. AL.
COURT OF APPEALS.

JOHNSON, CH.

February, 1846.

For the facts of the case, I refer to the decree of the Circuit Court, and shall proceed directly to the consideration of the questions raised by the grounds of appeal, under certain propositions, which I propose to state in my own way. I propose, in the first place, to consider them in reference to the bequest of Robert Ure alone.

The bequest of Robert Ure is "to the sole use and behoof, and for the maintenance of a *minister of the gospel, according to the Presbyterian profession*, who is or shall be *thereafter*, from time to time *regularly called*, and subscribe the Westminster Confession of Faith as the confession of his faith, and shall *firmly believe and preach the same to the people there committed, or which shall be hereafter committed to his care and pastoral inspection.*"

It has not been questioned that Mr. White was regularly called and ordained minister of the Presbyterian Church of John's Island and Wadmalaw, and that the church was a component part of Presbytery up to the 24th December, 1838, when, by a resolution, which was carried by a majority of twelve to three, it declared itself an "Independent Presbyterian Church, absolved from all connection with the Charleston Union Presbytery, and every other ecclesiastical body."

The defendants, being in the majority, are in possession of the property and funds of the church, and have retained Mr. White as their pastor. The complainants, being a minority, have also organized themselves as a church, by the election of officers, and have been recognized by the Presbytery, by the Synod and General Assembly of the United States, as the Presbyterian Church of John's Island and Wadmalaw. The causes which led to these proceedings are found in the memorable schism in the Presbyterian Church in the United States, which took place at the meeting of the General Assembly, held at Philadelphia, in 1838. The defendants were disinclined to enter into that controversy, and set up for themselves. The complainants, on the contrary, adhered to what is familiarly called the Old School Presbyterian Party, and insist that they constitute the true church, and as such are entitled to the funds and property of the church.

There is no controversy between these parties as to matters of faith. The faith of both is professedly based on the Westminster Confession of Faith. They differ only in the form of government, and it is that alone which characterizes and distinguishes them from each other, and that is the only distinction. They cannot both have the fund, and therefore it becomes necessary to look into their forms of government, to ascertain which the testator intended should have it, and the leading question is, whether he intended this charity for the support of a minister of an Independent Church, professing to believe in the Westminster Confession of Faith, or the minister of a Presbyterian Church organized according to the form of government adopted by that church.

The terms used by the testator to designate the person for whose benefit this charity was intended, require 1st. That he shall be a "minister of the gospel, according to the Presbyterian profession." 2d. That he shall "subscribe the Westminster Confession of Faith, as the confession of his own faith." 3d. That he shall "preach the same to the people committed to his care and pastoral inspection."

A church is defined in the form of government of the Presbyterian Church, to be a "number of professing Christians, with their offspring voluntarily associated together for divine worship," &c., "and submitting to a certain form of government." These have the power of appointing deacons, whom the secular affairs of the church, and the care of the poor are committed, and ruling elders, who, with the pastor, constitute a judicatory, called the "Church Session." If the church is satisfied with the ministration of any licentiate, they present him with a call. This is presented to the Presbytery to which he belongs. And it is expressly declared that no candidate or minister shall receive a call but through the hands of the Presbytery. His installation follows upon his professing his approbation of the form of government and discipline of the Presbyterian Church, and promising to subject himself to his brethren in the Lord, and the organization of the church is complete. They have, in the language of the will, *a minister of the gospel according to the Presbyterian profession, regularly called, and a people committed to his care and pastoral inspection.*

A Presbyterian congregation, with its officers, pastor, elders and deacons, is said to be a complete organization in itself,

but the Church authorities all agree that it is not independent. "It is a part of an extended whole, living under the same ecclesiastical constitution, and therefore subject to the inspection and control of the Presbytery, whose business it is to see that the standards of doctrines and rules of discipline are adhered to by all the separate churches under its care." To the Presbytery is superadded the higher judicatories of Synods and General Assemblies, as the means of preserving the standards of doctrine and discipline on a more extended territorial scale.

Such has been the organization of the Presbyterian Church in Scotland, from the time of John Knox to this day, and has been substantially followed by the Presbyterian Church in England and the United States.

Synods and General Assemblies are necessary when the number and territorial extent of the churches are too great to be under the control of the Presbyteries, and are calculated to preserve greater uniformity in doctrine and discipline than a wider extent of territory. According to the form of government, no congregation can *regularly call* a minister, nor can a minister be ordained to a particular church, but through the Presbytery.

The defendants have assumed the name and character of an Independent Church, by which they are distinguished from the Presbyterian Church, as clearly as the Roman Catholic Church is from the Protestant Episcopal Church—and it would be a perversion to suppose that by the terms "Minister of the Gospel, according to the Presbyterian profession," the testator meant a minister of an Independent Church.

Upon referring to the clause of the will before cited, it will be seen that the donation was for the support of a minister "hereinafter" to be called, and if it was an independent church, I should conclude that the donation was intended as an inducement to the church, to submit to the authority of Presbytery, and thus to preserve the great landmarks of faith and discipline.

I do not apprehend that it is in the power of individuals, having the management of that institution, at any time, to alter the purpose for which it was founded, or say to the remaining members, "we have changed our opinions, and you who assemble in this place for the purpose of hearing the doctrines prescribed by the founder, shall no longer enjoy the

benefits he intended for you, unless you conform to the alterations in our opinions." The Court have nothing to do with the merits of the original system, as it is the right of those who founded the institution, and who gave their money for its establishment, to have the trust continued as it was intended." *Meriv.* 400, 18.

The donation in Ure's will is not to the John's Island Church, but for the use of a minister of the gospel, according to the Presbyterian profession, who must have a congregation regularly committed to his care; and Turner's deed expressly superadds, a Presbyterian form of government, as a part of the description.

The facts that Mr. White was regularly ordained minister of this church, and is himself a member of the Presbytery, is relied on as establishing his claim to be supported out of the charity, although the congregation has repudiated its authority. But a minister alone is not enough; there must be people under his care and pastoral inspection, to whom he must preach the doctrines of the Westminster Confession of Faith. In the act of ordination, as before shown, the congregation promises obedience to the pastor, and the pastor to the Presbytery; and the defendants having violated this undertaking in the act of seceding from the Presbytery, they can no longer be regarded under his care and inspection. He received his authority, and they the right to a minister, from the Presbytery upon the pledge of subordination to it; and having thrown off that authority, and assumed the right of self-government, they no longer remain the same people—no longer the flock committed to his care. The people described in the will are wanting, and there is no necessity for a minister.

The question arising under the deed of Robert Turner is free from all difficulty. The trust there is for the "minister or pastor of the Protestant Presbyterian Church or congregation of Christians, who do, or shall usually meet or assemble together for divine worship, at or in their public meeting-house on John's Island, during the time he should be minister or pastor of the said congregation, according to the rules and discipline of Presbyterian Church government."

The donation of Thomas Hunscome, of the land, was to the trustees for the use of the church; and of the money (£1000), directly to the corporation. Nor is there any evi-

dence that there was any direct trust declared as to the donation from the John's Island Society, or the contributions for rebuilding the church; but the necessary inference is, that they were intended for the use of the corporation, and the defendants insist, that being the majority, they have the right to control the application of them. I agree that the majority of a corporation have the right to direct the application of its funds, and that the Court cannot control them in the legitimate exercise of that power; but the question is, whether the complainants or the defendants now constitute the corporation. 'By the Act of 1785, 8 Stat. at Large, 128, it was, the members of the church, and their successors, members of the church, who were incorporated, and the defendants having seceded from it, are no longer corporators, and the disposition of these funds belongs to the complainants, who remain members of the church. These, as well as all the other funds are said to be in the hands of the Treasurer of the corporation, and are rightly so, as regards those arising from the bequest of Ure, the grant of Turner, and the lands devised by Hunscome, (all of which are vested in the Trustees by name) if the Treasurer has been regularly substituted Trustee, and for the purposes of this case it may be assumed that he was, nor is it material in whose hands the funds are—neither the corporation, the church, or any other body of men, or an individual, has the right to apply them to any other objects than those prescribed by the donors.

It will be found necessary to obtain orders for carrying this judgment into effect, and the case is ordered back to the Circuit Court for that purpose.

(Signed),

DAVID JOHNSON.

We concur.

J. JOHNSTON,

B. F. DUNKIN.

The expenses of this suit on the part of the defendants were defrayed out of the very funds in controversy, as will appear from a resolution found on page 25. [Minutes of Corporation.]

"*Resolved*, That the Treasurer of this Church be authorized to pay the legal gentlemen employed to defend the rights of this Church in the case of Hugh Wilson *et al. vs.*

John's Island and Wadmalaw Church, *et al.*, whenever any demands be made on him, and any time he may think proper to do so, out of the funds of the Church."

On the other hand the long and expensive suit was borne by the complainants out of their own funds, for which there is no evidence of their ever having been reimbursed.

The final decision of the above case was reached February, 1846; on the 20th of May, 1846, the following preamble and resolution was adopted:

"Whereas we, the members of the corporate body of the Presbyterian Church of James Island, have always held and faithfully adhered to the doctrines of the Presbyterian denomination, and never questioned the rules of discipline or government maintained by the authorities of the Presbyterian Church as being good in themselves and plainly provable out of Holy Scripture. But in view of the dissensions by which the members of that church were torn and divided in 1838, a majority of the members of this corporate body unwilling to side with either of the two judicatories, equally claiming their obedience, on the 24th of December, 1838, declared the Presbyterian Church of John's Island and Wadmalaw to be an Independent Presbyterian Church, absolved from all connection with the Charleston Union Presbytery or any other ecclesiastical authority; and whereas advantage may be taken of the said resolution to impugn the character of the members of said corporate body as departing from the rules and discipline of the Presbyterian faith. Therefore be it

Resolved, That the said resolution of the 24th of December, 1838, be and the same is hereby rescinded, and that the authority of the Charleston Union Presbytery over the Presbyterian Church of John's Island and Wadmalaw is acknowledged and obeyed."

The amount of property owned by the church at the time of this suit was

- Money in bonds, about \$12,000
- Money in stocks 2,000
- One Plantation, twenty Negroes.
- A summer and winter Parsonage.
- Two summer Churches, one at Legareville and one at Rockville.
- One winter Church in the middle of the Island.

On the 20th of November, 1849, Mr. White died. His death was caused by a fall from his horse. He was born in East Randolph, Mass., October 8th, 1794. He was, therefore, in the 55th year of his age. The Church of James Island was his first and only charge. For thirty years he labored among this people and sustained to them the relation of pastor for twenty-nine years.

EDISTO ISLAND.—In consequence of the independence of external relations maintained by this church, its statistics are not exhibited in the tables appended to the minutes of the General Assembly. The Rev. William States Lee continued to be its pastor. Writing in the year 1858, near the end of the next decade, he says :

"There are thirty white members on the list" (of the church). "It is difficult to state correctly the number of colored members, in consequence of the number who have been removed from the island at different times, but it is probable there are over one hundred and sixty now in communion with the church." "The constant emigration from the island and other causes have had an injurious influence on the religious condition of the church and community, and have kept the congregation in a low state. Dividing the period of time between 1821 and 1858 into periods of ten years, the additions to the membership of the church have been as follows, viz :

Between 1831 and 1841, white members, 46; colored members, 108.

Between 1841 and 1851, white members, 19; colored members, 121.

Between 1851 and 1858, ending with March, white members, 14; colored members, 72.

Total added between 1821 and 1858, white members, 89, and 8 by certificate; colored members, 338, and 14 by certificate—making in all 449.

The baptisms administered have been—whites, 235; colored, 338; total, 573.

During thirty-seven years, the members of the congregation have built two parsonages on the seashore and removed one, also built one parsonage on the island. They have built one church edifice on the seashore and one on the island. The contributions for benevolent objects, which have been placed in the hands of the session, have averaged nearly \$600

per annum, for several years past; and when particular objects have called for specific contributions, the sum raised has been upwards of \$2 000, and in one year particularly, upwards of \$5,000, independent of their own expenses as a congregation. In drawing this sketch to a close, it gives the writer pleasure to record, that the attention of the congregation to the support and comfort of the pastor has been constant, cheerful, and unwavering."

This was written by the beloved and venerable pastor towards the close of the next decade, and so anticipates the course of the history which accords with our plan. On the second day of March, A. D. 1870, the church altered its constitution, and came into full communion with the Southern Presbyterian Church. This was some five years before his lamented death, which occurred on the 28th of July, 1875.

MEMORIAL OF THE REV. WILLIAM STATES LEE.

Adopted by Charleston Presbytery, at Yorkville, S. C., November 15, 1875.

YORKVILLE, S. C., November 5, 1875.

The Rev. William States Lee was born in the city of Charleston, S. C., on July 22d, 1793. His father was Mr. Stephen Lee, and his mother's maiden name was Dorothea Smiser. Her name when she married was Mrs. Allison, her first husband having been the Rev. Hugh Allison, minister of the Presbyterian Church on James Island, S. C. She is represented as having been a very intelligent and pious lady, and to her happy influence and faithful training her son often alluded with deep gratitude, and viewed them as the means under God of first attracting his thoughts to the things of eternity. His early education was received in his native city, and chiefly in the institution under the care of the distinguished Dr. George Buist, and which afterwards became the College of Charleston. When he was about sixteen years of age he entered Princeton College, New Jersey, and was graduated there with great credit to himself, in the class of 1812. He had for several years entertained serious impressions on the subject of religion, but it was not until after his return from college that he gave himself unreservedly to the Lord, and resolved to devote his life to the ministry of God's dear Son. He now made a public profession of his faith in

Christ by uniting with the Independent or Congregational Church in Archdale Street, Charleston, which was then under the joint care of Drs. Keith and Hollinshead. Both of these gentlemen had for years taken a very deep interest in him, and they continued to do so while they lived. In the beginning of 1813, he began his regular theological studies under Dr. Hollinshead, for whom he ever entertained the deepest veneration and love. He was licensed to preach the gospel by the Congregational Association of South Carolina, in 1814, and preached his first sermon in Bethel Church, St. Bartholomew's Parish, on December 25th of that year. He soon after this time received a call to become pastor of the Dorchester and Beach Hill Churches. He accepted it and was ordained by the same Association that had licensed him to preach, and in this field he labored for six years. In 1821 he was invited to become pastor of the Presbyterian Church of Edisto Island, and after much deliberation and prayer he felt it his duty to accept the invitation, and he preached his opening sermon in his new pastorate in May of that year. It pleased the Great Head of the Church to continue his labors among this people for fifty-two years, and to crown his long ministry with great acceptance and usefulness. In the beginning of the late war, he and his flock were driven from their beloved sanctuary, and were for nearly five years scattered in various parts of our land. He found a quiet retreat near Langley, in this State, and there he spent the trying period when our coast was desolated and all our pleasant things were laid waste. Here he spent much of his time writing letters of sympathy and comfort to his suffering and dispersed people, not forgetting the young of his loved charge. He was also ever ready to preach the gospel to the perishing souls around him, and to alleviate the distresses of his fellow-men. For a short time he supplied the pulpits of the Aiken and Beech Island Churches, much to the pleasure and profit of the congregations.

After the close of the war he returned to Edisto to resume his pastoral labors among the people he had served so long, and who continued devotedly attached to him. For several years he discharged the duties of his office to the full measure of his strength; but the infirmities of age, growing rapidly upon him, he was compelled to resign his charge, and he then returned to his residence near Langley, and there waited

until his change came. For sometime before his end, his eyesight failed, and towards the last he became totally blind. About two years ago while walking in his garden, he made a misstep and fell, and, after that time, he was for the most part confined to his chair or his bed. During this season of weakness and pain, he was ever patient and cheerful, even rejoicing to suffer the will of his Father in heaven. Three months ago his family assembled under his roof to celebrate his eighty-second birth-day, and it was to him and them a season of deep interest. At his request, his son-in-law, Rev. Dr. Jacobs, preached on a Sabbath at his dwelling to his family and their numerous descendants assembled there, and at the close of the services administered the sacrament of the Lord's Supper. In describing the scene, Dr. J. says, "The heart of the patriarch had longed for this privilege. The utterance of the Saviour expressed his emotion: 'With desire have I desired to eat this passover with you before I depart; for I say unto you that I may not any more eat thereof until it be fulfilled in the kingdom of God.' And it was a precious season. He felt, we all felt, that the Saviour was with us. It was a means of great comfort and strengthening to him." On the night of July 23d, he was taken seriously sick and for several days he spoke but little. Everything that love could dictate was done for him, but it availed not. God's will was to remove him from the vale of conflict and suffering to the building of God, a house not made with hands, eternal in the heavens." Early on the morning of July 28th, 1875, his spirit passed tranquilly away from earth, and is doubtless now in the abode of the blessed for ever with the Lord.

On July 29th, his funeral services were held in Zion Church, Glebe street, Charleston, and were performed by Dr. Dana, Rev. W. B. Yates, and Dr. Girardeau; and on the following day his remains were carried to Edisto Island, and now repose on the spot of earth long since selected by himself as his last resting place, near the precious dust of his kindred and people, and close to the pulpit where he so long proclaimed God's truth with humility, faithfulness, and love—there his mortal part will sleep until "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God," and the dead in Christ shall arise arrayed in immortal glory.

Thus we have noticed a few particulars of the life of this

venerable servant of God. Let us glance at some of the prominent traits of his character.

He was a man of *true piety*.

He was a man of *prayer*.

He was a man of *earnestness*.

He was a man of *great Christian charity*. It is true that he loved his own Church, and was faithful in preaching her doctrines, believing them to be the doctrines of the word of God. But yet he was no sectarian; bigotry had no place in his heart. He cherished a strong fraternal affection for all who love the Lord Jesus Christ in sincerity, and was ever ready to unite with them in every good word and work. This gave him the love and confidence of all denominations in Charleston, and made him a kind of "*pastor at large*." In seasons of distress and bereavement on Edisto, all sought his presence in their homes, that he might, as a son of consolation, "bind up the broken-hearted and comfort all that mourn." In short, he was a "lover of hospitality, a lover of good men, sober, just, holy, temperate, holding forth the faithful word." His departure reminds us that our time and work must soon end, and presses upon us the duty of being "instant in season and out of season."

Brother Lee was twice married; first to Miss Mary Canty Villepontoux, in 1816, and afterwards to Mrs. Henrietta Gaillard, in 1847. He has left seven children—three sons and four daughters—to whom this Presbytery now extends its heartfelt sympathy, and we pray that the Holy Comforter may abide with them, teaching them not only how to mourn, but how to trust in the Father of the fatherless, and glory in tribulation.

WILTON PRESBYTERIAN CHURCH.—The Rev. Zabdiel Rogers continued the pastor of this Church until the year 1847, a period of a little more than twenty-three years. On a certain Sabbath in December of that year, he repaired to the Church in apparently vigorous health, and while delivering an impressive sermon to his people, was suddenly seized with paralysis and sunk down in the pulpit. Medical attendance was immediately afforded him and he gradually recovered from the stroke; but never sufficiently regained his health as, in the judgment of his medical advisers, to resume the active duties of the ministry. He continued thus for nearly five years, patient under the mighty hand of God and

idently preparing for his departure, when he was attacked fresh by his disease, and after having furnished abundant evidence of his meetness for the inheritance of the saints in Christ, he quietly fell asleep in Jesus at the residence of his wife's mother and his, in Charleston, on the —— November, 1852. His remains are buried in the grave yard of the Regular Church. A neat monument marks his resting-place. Soon after the intelligence of his death reached his former charge, a meeting of the congregation was held at the church, and the following preamble and resolutions were unanimously adopted :

Whereas, it has pleased the Great Head of the Church to remove by death the Rev. Zabdiel Rogers, it is proper that this congregation should acknowledge the hand of God in this dispensation, and express their sense of the loss they have sustained. For more than twenty years Mr. Rogers was the pastor of this church, which indeed was his first charge, and during that extended term of connection, had endeared himself to his people by the amiability of his manners, the loveliness of his temper, and the affection for their souls, manifested in the discharge of his duties. It pleased God in the exercise of His Sovereignty to afflict him with a disease which disabled him from active service in the office of the ministry.

It was, however, a matter of gratitude that he was stricken with his illness on, and under the affliction seemed evidently to ripen for his everlasting rest. Since that time he has mainly resided in this community, and though unable to preach, given evidence of an unflinching attachment to the members of this congregation and a tender interest in their spiritual welfare.

He is gone! and though he made not his grave among us, yet we cherish his memory and humbly pray God, that the lessons which we have so often received from his lips may abide in our hearts and, by the blessing of the Holy Spirit, bring forth fruit unto eternal life, and in the great day of accounts may it be our happy lot to stand with him at the right hand of the final Judge.

In view of this mournful dispensation, be it therefore

Resolved, That in the death of Rev. Mr. Rogers, this congregation has lost a brother and a friend, who for many years ministered to them in love, and endeared himself to them in the social relations of life.

Resolved, That they deeply feel his loss, and regard themselves as solemnly addressed by the Head of the Church through this afflictive dispensation.

Resolved, That the Trustees of this Church be, and they are hereby, requested to cause to be erected against the interior wall of the Church, immediately on the right of the pulpit, a tablet of marble, with a suitable inscription, to the memory of our late beloved Pastor.

Resolved, That the Trustees be further requested to circulate a subscription paper throughout the congregation that all may have the opportunity of contributing to an object so grateful to the general feeling.

Resolved, That the Rev. Edward Palmer, of Waltherboro', be requested to preach a discourse in this Church on occasion of his death.

Resolved, That this congregation deeply and sincerely sympathize

with his family, so sorely bereaved by this painful visitation, and commend them to the compassion of a "merciful and faithful High Priest."

Resolved, That a copy of the foregoing preamble and resolutions be furnished by the Secretary to the family of our deceased friend.

J. BERKLEY GRIMBALL, *Chairman*.

D. J. WILKINSON, *Secretary*.

These resolutions were published, and the mural tablet provided for in one of them, now stands on the right of the pulpit, an affecting and abiding memento of his past connection with the church.

It has been stated that Mr. Rogers was disabled by disease from preaching in December, 1847. From that time, for a little more than a year, the church was without a minister, but was occasionally supplied with preaching by the ministers of neighboring churches, among whom were Rev. Dr. Post, Rev. W. C. Dana, Rev. John Forrest, Rev. W. B. Yates, of Charleston; Rev. John Douglas, of James Island; Rev. William States Lee, of Edisto Island, and Rev. Edward Palmer, of Walterboro'.

In the spring of 1849, the church extended an invitation to Mr. John L. Girardeau, a licentiate of the Presbytery of Charleston, then preaching to the Wappetaw congregation in Christ Church Parish. Having accepted their invitation, he commenced his labors among them on Sabbath, the 10th of June, and continued to preach until the spring of the next year, when they gave him a call to the pastorate of the church. At the meeting of the Presbytery of Charleston in the following April, at Barnwell C. H., the question came up before them as to his ordination to the ministry and installation as pastor of the Wilton Church. Owing to the existence of some irregularity in the presentation of the call, and also to the fact that the Wilton Church was at that time not connected with Presbytery, the Presbytery declined at that meeting to provide for Mr. Girardeau's ordination and installation, and recommended to the congregation a consideration of the expediency of connecting themselves with the Presbytery, as a preparatory step to the installation of the licentiate as their pastor. Upon his return, he submitted the action of the Presbytery to the congregation, and it having, upon investigation, been discovered that the church is, by its charter, strictly a Presbyterian Church, and as such was regarded by the donors of its funds; and it appearing, moreover, from the records, which still exist, that the church, from its original

organization until the time of the Revolution, was in regular connection with the Presbytery of South Carolina; and that through neglect alone it happened that a connection with Presbytery was never subsequently resumed; it was unanimously resolved at a meeting of the congregation that the church apply to the Presbytery of Charleston to be received under its care. This action having been made known to Rev. Ferdinand Jacobs, Moderator of the Presbytery, he proceeded, in accordance with a provision of that body at its meeting in Barnwell, to call a *pro re nata* meeting at Wilton Church, on Thursday, June 9th, 1850. The Presbytery having convened, and the application of the church to be taken under its care having been duly presented, it was resolved that the church be received into regular connection with the Presbytery. Mr. Girardeau was then examined with reference to ordination, and the examination having been sustained, the call of the church was handed him, when he signified his acceptance of it, and the Presbytery made arrangements for his ordination and installation on the following Sabbath. It appearing that the gentlemen who had hitherto acted as elders had never been regularly set apart to the office, the Presbytery, after a sermon by Rev. John Douglas, "on the Nature and Functions of the office of Ruling Elder," by prayer and imposition of hands, ordained to the eldership, Major Hawkins S. King, Mr. James King, and Mr. Alfred P. Walter. The charge to the elders was delivered by Rev. A. A. Porter, and that to the people by Rev. John Douglas. On the next day, Sabbath, June 9th, 1850, the Presbytery, in the presence of a large congregation, proceeded to ordain and install Mr. Girardeau. The sermon was preached by Rev. A. A. Porter, from Acts ix: 20, "And straightway he preached Christ." The Moderator, Rev. Ferdinand Jacobs, offered the prayer; Rev. John B. Edgar delivered the charge to the pastor, and Rev. John Douglas, the charge to the people. After divine service in the evening, the Presbytery, after a pleasant and useful meeting, adjourned.

Mr. Girardeau continued to serve the church as pastor until November, 1853, when he accepted a call from the session of the Second Presbyterian Church of Charleston, to take charge of the Anson street colored congregation connected with that church. He preached his farewell discourse at Wilton Church on the first Sabbath of December, 1853.

The congregation then invited William B. Corbett, M. D., a licentiate of Charleston Presbytery, to preach for them. He accepted the invitation, and continued to serve the church with acceptance.

BETHEL PON PON.—The original corporate name of this church was "Bethel Presbyterian Church and Congregation, of Pon Pon, St. Bartholomew's Parish, Colleton District, South Carolina." It was in the year 1821 the branch church at Walterboro' was erected, most of the congregation being situated there during the summer or sickly months. The church at Walterboro had now become the principal church. It had been served by the Rev. Adam Gilchrist, but he had been appointed secretary and general agent of the Southern Board of Foreign Missions, and his relation to the Walterboro' church had been dissolved by Presbytery, in December, 1839. The church was dependent on occasional supplies until, in April, 1841, a call was laid before Presbytery for the pastoral services of Rev. Geo. W. Boggs, late missionary to Hindostan. His instalment took place on the 13th of November, 1841, Rev. J. F. Lanneau preaching the sermon, from Rom. i, 15, Rev. Mr. Gildersleeve presiding and giving the charge to the pastor, and Dr. Leland the charge to the people. The Rev. Mr. Gilchrist had been dismissed to the Presbytery of Fayetteville. Mr. Boggs remained in this pastorate until the 8th of April, 1843, when this pastoral relation was dissolved, and the church declared vacant. It remained destitute until they recalled the Rev. Edward Palmer, in December, 1843. His installation took place on the 23 of June, 1844, Dr. Thornwell presiding, preaching the installation sermon, and giving the charge to the pastor, while the son of the pastor, Rev. B. M. Palmer, Jr., gave the charge to the people. He remained their pastor through this decade, and until 1873-4 (with the exception of four years, when Mr. Wood was in charge, 1856, '57, '58, '59). During this time the eldership, to 1850, consisted of Messrs Archibald Campbell, Richard Bedon, D. S. Henderson and Alfred Lemache. At a later period, death having removed all of them during the war, the church remained without such an officer down to 1858, when Mr. Stiles Rivers was ordained to the office, and, in 1871, Mr. G. W. Oswald and Mr. C. G. Henderson were added, and still remain." [Letter of Rev. Edward Palmer, dated Barnwell, September 12, 1878.)

Look back for a century: In 1846, Alexander Campbell, who has preserved many extracts from the ancient records of his congregation, makes the following statement from pages 27, 28, 29, 30, under head of "The Rights of the Pews and First Year's Choice on the 15th day of January, 1746-7, with the Rents of that Year, &c." "The several payments of each individual for purchasing negroes, building the parsonage, the meeting-house, &c., are summed up in a column opposite his name, with the number of the pew chosen by him, and the yearly rent of it. Total of payments (including John Kermicle's Legacy, rec^d. p^r. ye Congⁿ. in 1743, £500) £6,305, made by one hundred persons. all of whom with a few exceptions, were males." At this day, 1846, the only descendants of either of them, bearing the same surnames and residing in the parish, are the Oswalds and Miss Eliza R. Owen.

In 1746, the meeting-house was reshingled, and in 1846 was undersilled, the floor repaired and raised about a foot, and the form and position of the pews changed. There, in a pencil note, it is written, if we rightly decipher the somewhat obliterated writing; "Each of the old pews were 4x6 feet, and could seat nine or ten grown persons." A memorandum at the foot of the last statement, that "the other four pews are not chose upon any rights, and were Lett to persons having no rights for that year."

So, it appears, the church was then filled. At present, there are not over four pews taken in that or the church in Walterboro' by persons who reside within ten miles of the old church. Mr. W. McCants (?), who died in 1836 (?), aged about 72 years, told the writer that the sound of the church bell, which is a small one, with a cross upon it, and is the same now in the church at Walterboro', could be heard by upwards of sixty families. At this time, there is not a dozen families within three miles of the church, including the once populous town of Jacksonborough.

A. D, 1846.

A. CAMPBELL,

SALTCATCHER CHURCH remained vacant, having only occasional supplies after the death of Rev. J. B. VanDyck. A committee of the Presbytery appointed to enquire into the condition of this church, reported that there are funds in the hands of the Commissioner of Equity for Beaufort District, the interest of which has heretofore been paid to the minister

officiating there, and at the suggestion of this committee, it was

Resolved, That the Presbytery do now convert Saltcatcher Church into a missionary station for the colored people, and appoint the Rev. Edward Palmer as their Missionary.

By another resolution the thanks of the Presbytery were returned to the committee for their diligence in the task assigned them. It was also

Resolved, That W. Ferguson Hutson was entitled to the thanks of the Presbytery for the gratuitous services which he had rendered the committee, in investigating the state of the funds of said church; and he, the said W. F. Hutson, be, and is hereby requested to file a petition for the Presbytery before the proper court, praying that the interest be appropriated to the said Mr. Palmer, or to any other person whom the Presbytery may appoint as his successor.

It was further

Resolved, That the Rev. E. Palmer return the thanks of the Presbytery to Mr. Daniel Blake, who, at considerable labor and expense, has recently fitted up the Church, which had become greatly dilapidated, and made it comfortable.

The committee above referred to, were Alexander Campbell, D. S. Henderson, Esq., and Charles Love. W. F. Hutson obtained from Scotland an attested copy of the bequest of the founder of this Church, the Rev. Archibald Simpson, who died in Scotland, near the close of the last century, and was of great service to the Church in securing the restoration of this fund.

Minutes, December 10, 1844, p. 368, 369. The membership of this church in 1842 and '3 was 24. It was but 15 in 1848-'9. The attendance of colored people was considerable, and it was for their religious instruction that this fund was to be used. See our volume I, p. 578.

This proof of the changed condition of the population of that region we have referred to in our first volume, pp. 256, 257. It is doubtless far worse now, after the changes of the war of 1860, 1865.

During Mr. Palmer's ministry, the Old Bethel Church was served three Sabbaths in the month, by the assistance of an Elder, when the Pastor could not be present. In the year 1845, there was an addition of 20 or 30 colored members to the church at that point.

There is a total of 60 members set down to the Walterboro' Church in 1840, in the statistical tables; in 1849, a total of 144, viz: 28 whites, 116 blacks.

BOILING SPRINGS, BARNWELL DISTRICT.—The Presbytery of Charleston, at its meeting in April, 1840, appointed the Rev. Mr. Gilchrist to visit the congregation at Boiling Springs, in Barnwell District, and there organize a church, if they should be prepared, and they should so desire. Min., p. 304. Mr. Gilchrist having failed to fulfil this appointment, Rev. Mr. Gildersleeve was appointed, at the fall meeting, to perform this duty. At the meeting of the Presbytery, in Columbia, in April, 1842, the duty not having been performed, Dr. Thornwell was added to the committee, and either of the members was authorized to perform it. This organization was effected in June, 1832, by Rev. Dr. Thornwell, and F. J. Hay and Mr. W. A. Hay were elected Elders, and set apart to this office by ordination. A letter was received from the Elders of this church, and that at Beach Island, requesting of Presbytery that Mr. Samuel Hay, then a licentiate, might be ordained *sine titulo*, for the purpose of laboring among them and administering the ordinances. They were informed that the request could not be granted in conformity to our standards.

BARNWELL COURT HOUSE.—Two or three years after the organization of the church at Boiling Springs, there seemed to be an opening for Presbyterianism at Barnwell Court House. The Presbytery made regular appointments for that place, and preaching was done in the Masonic Hall. "In 1846," writes the Rev. Samuel H. Hay, to whom mainly I am indebted for the facts I now record, "I returned to Boiling Springs from Winnsboro', and preached alternate Sabbaths at Barnwell, C. H., and Boiling Springs. During the years that I preached there I ordained Dr. Hagood an Elder, and the house of worship which now stands was erected. There was no separate organization at Barnwell C. H. The organization effected by Dr. Thornwell, at Boiling Springs, was the only one. Barnwell C. H. was regarded as being the most important place, and therefore the meetings of session were held there and the sacraments administered. I have given you a sketch of things connected with the Presbyterian Church at Boiling Springs and Barnwell C. H., until 1851. I know not whether Presbytery after that ever gave a separate

organization to a church at Barnwell C. H." The probability is that there was but one organization. The spring meeting of Presbytery in 1847, was held at Barnwell Court House, in the Masonic Hall, yet in the statistical tables of that year, the church that appears is that of Boiling Springs. So also in the tables of 1849 and 1850.

BEECH ISLAND.—This church was numbered among the vacant churches in the years 1841, 1842, 1843, 1844. It was, however, supplied by various ministers about half of the time. When no minister was present to serve them with the ordinances of the gospel, Sabbath services were kept up by the elders, and there was an encouraging attendance of the people. There was also a weekly meeting on Wednesdays in which a sermon of some approved divine was read, and the usual acts of worship maintained. In the year 1845, the Rev. Benjamin Gildersleeve was their stated supply. In April, 1846, a call was extended to William L. Hughes, a graduate of the seminary at Columbia, and a licentiate of the Presbytery of Charleston, who was ordained and installed over this church on Sabbath, the 12th of April, 1846, Dr. Thornwell preaching the ordination sermon, Dr. Leland delivering the charge to the people; Dr. Smyth the charge to the newly ordained pastor, and Dr. Howe making the ordaining prayer. The membership of this church numbered from 42 to 37 members, during this decade of years. They faithfully attended upon the ordinance of religion, maintained an interesting Sabbath school, and their elders were faithful to their trust. Their Elders in 1845, were Samuel Clark and David Ardis.

HAMBURG.—This church, notwithstanding the previous action of Presbytery, declaring its dissolution, is retained still on the roll of churches, Rev. R. Colden Ketchum, as stated supply, in 1846, 1847, 1848; in 1849, 1850, 1851, as a vacant church.

GRANITEVILLE.—At the spring session of the Presbytery of Charleston, application was made by sundry members of the Presbyterian church residing at the manufacturing village of Graniteville, for occasional preaching. The request was complied with, and a church was organized there with 10 members, a ruling elder of which, Mr. Joseph Clark, sat in Presbytery at its meeting in Columbia, October 1848. Supplies for Graniteville church, embracing the various ministers of Presbytery, were ordered from time to time.

ORANGEBURG.—The Rev. I. S. Keith Legare continued to serve this church as its pastor in the earlier part of this decade. The church had been assisted at first by the Assembly's Board of Domestic Missions, but ceased to apply to it for aid from June, 1837. The ladies' Society, of which Mrs. T. H. Legare was president, had purchased the lot on which the church stands, and a comfortable house of worship had been erected in part, by the aid of friends on Edisto Island, and in Charleston. The ladies had succeeded in building a house for the pastor, for they were aware that he was dependent, in a large degree, upon his own resources for his support. On the 22d of March, 1845, on account of failing health, he tendered his resignation as pastor, to the regret of his people who had served them for ten years at great personal sacrifice, and they could but express in strong terms their deep sorrow that this endearing relation must now terminate. Mr. Legare continued to reside in Orangeburg, and to take an interest in the little church of which he was the first pastor. He built here a flourishing Female College, which was widely patronized, and was a great blessing to all the lower part of the State. His brother, Thos. Hunscome Legare, became the supply of the church for the next six years, after which it was supplied by Rev. D. X. LaFar, from July, 1851, to January, 1856, (4½ years.)

During the following year the church was supplied from Columbia by Rev. Dr. Palmer, then Professor in the Theological Seminary, previous to his removal to New Orleans, and from January, 1857, to August of the same year, by Rev. J. Howe.

The original Elders of the church were Dr. Thomas A. Elliott and Dr. James W. Taylor. Mr. Sanders Glover was elected to this office in March, 1837, and died in April, 1853, having served the church faithfully for 16 years. Dr. James W. Taylor, one of the original Elders, withdrew from the Presbyterian Church, and he became a member of the Episcopal Church in 1853, and eventually took orders in that church.

Mr. V. D. V. Jamison was elected and installed in the office of Ruling Elder in 1853, in the place made vacant by the death of Elder Sanders Glover.

T. A. Elliott, M. D., and V. D. V. Jamison are the only elders named in the Minutes of Synod for the year 1855.

V. D. V. Jamison removed from the State and died in Virginia on the 29th of July, 1876. Of the interesting men whom we found in Orangeburg in 1857, was Judge Thos. Worth Glover, born Dec. 24, 1796, in St. James Goose Creek. His father was Sanders Glover, who served in the war of the Revolution, and whom we can trace back through two more generations to Charles Worth Glover, of Virginia, born April 23, 1688. Judge Glover was prepared for college at Mt. Bethel Academy in Newberry County, was graduated with distinction at S. C. College, 1817; studied law with Chancellor Harper in Columbia, was admitted to practice in April, 1818; at the age of 26 was elected a member of the Legislature, was elected clerk of the House in 1838, and onward to 1852, when he was elected Judge of the Circuit Court. It was a source of satisfaction to his religious friends when he came forward on the 6th of November, 1869, and professed his faith in Christ.

CHAPTER III.

WILLIAMSBURG CHURCH.—The Rev. Andrew G. Peden continued pastor of this Church until near the close of 1847. The Rev. J. A. Wallace succeeded him, who was installed as pastor in December of that year, Rev. Joseph Brown presiding and preaching the sermon, Rev. G. C. Gregg delivering the charge to the pastor, and Rev. D. McQueen the charge to the people. In 1848 a work of grace commenced in the church and congregation, which continued through the following year. This resulted in more than forty additions to the church, mostly of white persons, among whom were some of the more valuable members, four of whom became Ruling Elders, one in the Williamsburg Church, one in White Oak, and two at Indian Town. Some of the old members of the church professed to have experienced a change of heart at this time. A mother in Israel, who died in March, 1855, said she had been in the church 24 years without religion; the remaining seven she had enjoyed an unclouded hope, and died in the triumphs of faith. "Not one white person who professed religion at that time," says Rev. Mr. Wallace, writing under date of December 26, 1855, "has proved unworthy of his or her vocation." We received some in the years that

lowed, who soon showed that they were not of us, as well others of undoubted piety and great worth. In the summer 1852, we experienced again the breathings of the Holy Spirit. "At this juncture I succeeded," says Mr. Wallace, "with much effort, in getting Dr. Baker here, whose labors were crowned with remarkable success." The meeting commenced on the 2nd Sabbath, the 8th of August, and continued 9 days; the fruits of which were 59 additions, and the conversion of some of the old members, one of whom is now Ruling Elder. A few of these persons have apostatized; but justice to the character of the work, not a greater proportion than of those who have been received from time to time. The character of our congregation is somewhat peculiar—partaking more than is usual of the feelings and habits of the old country. And those who have proved unworthy were mostly such as had been but little impressed, if at all, by Dr. B's preaching. They came to the meeting near the close, and united, I fear, only for the purpose of obtaining baptism for their children, and other church privileges. But not the least of the benefits arising from Dr. B's visit was the healing of the old schism in the Indian Town Church. Though a few families left, never to return, in consequence of Mr. McPherson's departure, those who had been worshipping with us returned, and the church is now prospering. We have still received some valuable members from time to time." [Letter of Rev. James A. Wallace, of Dec. 26, 1855.]

Mr. Wallace also gives the following information as to the Eldership in the churches: "The only Elders of the old church whose names are remembered, are John McCleary, and Thomas and James McConnell. Thomas lies buried in our church-yard, covered by a slab, near the north wall of the old church. He died in 1801. Dr. Witherspoon (of Brookland, near Greensboro, Alabama, who left behind him reminiscences of these churches), though hostile to that church, speaks of the highest terms of the piety of the four McConnell brothers, George, James, Thomas and Robert. The Elders ordained after the *Union* were, first, Isaac Nelson, H. D. Shaw, James E. Fulton, William Salters. At a later period these were added to the session: John A. Gordon, Wm. Carmlin, and Joseph Chandler." "During my ministry here," adds Mr. Wallace, "I have ordained Samuel J. Bradley, D. D. Farr and John A. Salters. Our present Elders, [in Decem-

ber, 1856], are J. E. Fulton, H. D. Shaw, J. A. Gordon, S. J., Bradley, J. A. Salters. D. D. Barr is now one of the Elders of Indian Town Church.

The ministers buried here are Ray, Allison (supposed), Covert, Mitchell, and Wm. J. Wilson, who was pastor of Salem Church.

The churches regarded as colonies of this one are in this State: Indian Town, Salem, and Midway; in Tennessee, Zion Church. Four Churches in Green and Tuscaloosa counties in Alabama, were largely composed of emigrants from this and Indian Town, viz: Greensboro, Mount Zion, Concord and Carthage, besides others in other States.

There are two churches formed out of this church. *Union Church*, built on the south side of Black River, in 1857, and *Elon Church*, organized in 1856.

The membership in the Williamsburg Church, known also in the statistical tables as Kingstree, ranged for these ten years from 270 to 348, i. e., from 1840 to 1849 inclusive. The membership in 1840 was 270, in 1849 it was 348. This last number consisted of 133 white, and 215 colored members. It was only in 1849 that the number of the colored members was specially mentioned.

INDIAN TOWN Presbyterian Church, Williamsburg County.—The Rev. H. B. Cunningham continued the pastor of this church for some time after the commencement of this period. At the session of the Presbytery of Harmony at Kingstree, or Williamsburg Church, in April, 1843, he sought by letter, a dissolution of the pastoral relation. The congregation of Indian Town was cited to appear at the next meeting of Presbytery, by their commissioners, agreeable to the Form of Government, chap. XVII, to show cause, if any they have, why this request should not be granted. The dissolution of the pastoral relation was agreed to by Presbytery, June 21, 1843, and he was dismissed at his own request to the Presbytery of Concord, N. Carolina. Supplies were appointed for Indian Town at the request of that Church. In October, 1845 a call was presented from the church and congregation for the pastoral labors of Rev. J. P. McPherson, but the call being irregular, was returned, and there being an apparent want of harmony in the congregation, a committee was appointed to address a letter to them, exhorting them to greater unanimity. This call was renewed in April, 1846, and

The installation took place on the first Sabbath of May following. He continued in charge of this church till 1852, when the pastoral relation was dissolved by the Presbytery of Harmony, and he was dismissed to join the Presbytery of Yetteville in North Carolina. The church was vacant for a few months, when it obtained the services of Rev. A. L. Lawford, a graduate of Davidson College of N. C., as their pastor. The Indian Town Church consisted of 270 communicating members in 1841; in 1849 of 348 communicants, 215 of whom were colored.

HOPEWELL, PEE DEE.—We have seen that Rev. Joseph Brown, from Robeson Co., N. C. was called to this church in January, 1838. He continued its revered pastor through a decade, and beyond. "The long pastorate of this estimable man was characterized by years of peace and prosper-

On his accession to the pastorate, the church was composed of 200 members. There were two revivals during this period. One in 1850, number added, 44; another in 1852, number added, 27. At his death there were on the roll of names, 120 white, and 100 colored members. Through a period of 20 years many are the changes which must occur in every community, and many must be the changes in the roll of the Church, induced by deaths, dismissions, removals and other causes. Yet Hopewell Church continued to enlarge its boundaries and its numbers. Their pastor went in and out before his people with a softened gravity and amenity which became the man of God. Like a tender shepherd he led his flock to green pastures. His preaching was affectionate, mellow, ripe, often enforced with tears, as he entreated children to come to God. He always presented the man'script discourse like beaten oil, the fruits of study, full, chaste, harmonious, sustained, and often eloquent, yet always redolent of scripture and mellowed with the kindness and love of a full heart. Becoming more and more enfeebled by a malignant tumor (cancer) on his left eye, towards the close of his career, he resigned his pastoral charge, and in a few months passed away to his rest, in the 62nd year of his age. In testimony of their affectionate regard for his memory, the people of his charge erected a neat obelisk upon his grave in the Hopewell grave yard."

In January, 1859, an invitation was given to Rev. D. E. Person, of Marion Church, to supply the church of Hope

well. The invitation was accepted, and on the first Sabbath, the 4th of October of the same year, a call in due form was given to him to become the pastor of the church. The call was accepted."

For the preceding history of Hopewell Church the writer is indebted to the Rev. D. E. Frierson, as he is also for that which belongs to an earlier date. He gave also some biographical account of the Elders of the church, so far as he was able. Of those he had mentioned, he says, "of Capt. John Gregg the writer had no personal knowledge. Of J. Levi Gregg, who died on the 3d of April, 1859, he had. His gentleness was wonderful, his deep toned piety no less so. Sickness bruised a tender nature, only to bring forth the rich fragrance of Christian meekness. Placid and peaceful in the storm. Sadness hid from his smile, and hope, on soft pinions, mounted above sorrow. Before such a character calumny was dumb, and in him fierce eyed heroism did obeisance to goodness. His coadjutor, Hector Cameron, was his strong counterpart. Brisk promptitude, impassioned energy, forceful determination moved him. His blood rushed in him, he seized your hand with a strong Scotch grasp. He loved ardently: he resented quickly; he spoke boldly; yet he had no vindictiveness. Short, brawny, manly, with gray hairs, but green energies, he died in 1860. The surviving coadjutor of the three, Elijah Gregg, is with us, setting before his generation the example of a pure, unwavering and honorable integrity."

The Rev. D. E. Frierson, to whom we are indebted for this history of the church of Hopewell [Pee Dee], and this eulogium upon its Eldership, continued its pastor until 1871, when he was dismissed from the Presbytery of Harmony to that of South Carolina, and was installed pastor of Anderson C. H., and Midway Churches.

From another source we learn that there was a revival in 1866 in Hopewell Church, during the ministry of Mr. Frierson, in which 27 were added to the membership. In 1855, according to the minutes of Synod for that year, the Elders of Hopewell were J. McPherson, J. McCown, H. Cameron, J. L. Gregg, S. E. Gregg, W. T. Wilson.

In 1844, John McClanahan died, having served 8 years. In 1859, J. Levi Gregg died after a service of 20 years. In 1856, Evander A. Gregg and Dr. D. Reese Gregg were made

ers. In 1859, James McPherson died, having served 23
 s. In 1860, Hector Cameron died, after a service of 21
 s. In 1866, W. T. Wilson died, after serving 33 years.
 nder A. Gregg removed to Sumter; James McCown, after
 ing 28 years, removed to Florence Church with sixteen
 er members, and constituted the nucleus of Florence
 ch. In 1867, Ezra M. Davis, Jas. McKnight, and A. W.
 s were elected Elders. In 1878, the Elders were Samuel
 h Gregg, Wm. T. Gregg, and Dr. Daniel Reese Gregg.
 he membership of Hopewell Church in 1841 was, white
 colored 139; in 1849 it was 126 white, and 46 colored;
 859 it was 96 whites.

Hopewell Church has given four ministers to the church:
 . Geo. Cooper Gregg, pastor of Salem B. R. Church, until
 death, Rev. Charlton H. Wilson, (son of Elder Wm. T.
 son), once missionary to the Indians, and pastor of Ben-
 ville Church at the time of his death, Rev. W. A. Gregg
 of Elder Saml. Elijah Gregg), licensed in 1860, now [in
 p] pastor of Bishopville and Hephzibah Churches, and
 . J. Douglass Brown (son of Rev. Joseph Brown), now
 or of Orangeburg Church.

n the 19th of May, 1872, the Rev. William T. Thompson
 ordained and installed pastor of this church. The Rev.
 n R. Dow presiding, preached the sermon, and proposed
 constitutional questions. Rev. William Alexander Gregg
 vered the charge to the pastor, and Rev. William Brear-
 elivered the charge to the people.

DARLINGTON CHURCH.—In January, 1840, an invitation was
 n to Rev. J. P. McPherson, of Fayetteville Presbytery, to
 e the church as stated supply. He preached and admin-
 ed the ordinances for one year. Dr. Ezra Green, who
 removed from Williamsburg Church, where he acted as
 er, was chosen by the church to this office, and entered
 n his duties in September, 1840.

he church had now, in consequence of the frequent
 nges of their ministerial relations, become very anxious to
 e a pastor settled among them. In November, 1841, a
 nimous call was given to the Rev. William Brearley as
 r pastor, which by him, after a visit in January, was ac-
 ed. He entered upon his duties in February, 1842, and
 regularly installed pastor over the church the following
 y, by a committee of Presbytery, consisting of Messrs.

Coit, English and Brown. In consequence of supplies which were only temporary, the regular discipline of the church had been neglected. Several cases of discipline and litigation had been deferred for adjudication and settlement. After these cases were finally disposed of, peace and harmony were restored to the members of the church which has continued unbroken.

The session was enlarged by the addition of two members, Messrs. William Law and Absalom Wilson, who were ordained to the office of Ruling Elders in October, 1844. Subsequently, in 1853, Mr. John James was added to the session.

In 1848, the church enjoyed a season of refreshing from the presence of the Lord. The religious interest was manifested at the fall communion. Religious meetings were protracted for several days, and marked by great solemnity and interest. Brethren English and Reid aided the pastor. In 1850, the church was again blessed in the gracious presence of its great Head, in the conversion of sinners.

A special interest was awakened in the Baptist Church when the Presbyterian and Methodist Churches united in the public service. Pastors preaching alternately. At the fall communion, some weeks after, a series of religious services were had in the Presbyterian Church. Brethren Wallace and Brown aided the pastor. These exercises were continued for ten days with unabated interest. Twelve persons were added to the church on that occasion.

In the autumn of 1852, there was an outpouring of the Spirit under the ministry of Rev. Dr. Baker, of Texas, who under God, was blessed in bringing to light, the seed that had been sown in sinners' hearts. All denominations, in a greater or less degree, shared in the gracious influences which were enjoyed. On the following communion seventeen persons were added to the church.

The church has had severe trials and afflictions in the removal and death of many of its members. In the course of a few years past, three families, including twelve members, and one Elder, removed to the upper part of Georgia, where they have formed a flourishing church.

In the early part of the ministry of the present pastor, several amiable, pious females were called to exchange the church militant for the church triumphant. Our loss is

subtless their gain. They all gave pleasing, satisfactory evidence that they were prepared for the issue, and were happy in the expectation of meeting and enjoying the presence of their glorified Lord and Saviour.

The following endeared names may be mentioned: Miss Virginia Ervin, Mrs J. B. E. Brearley, Mrs. Mary DuBose, Mrs. Mary Wilds, Mrs. Mary James, and some others. These died in the faith, looking for the fulfillment of the promises. The Lord has been gracious to his heritage, and raised up new witnesses, fulfilling his promise, that the gates of hell shall not prevail against the church.

The present session consists of the following members:

William Brearley, pastor; John DuBose, W. H. James, William Law, Absalom Wilson, John James, Elders.

The church now numbers ninety-four members. Sixty-two whites, and thirty-one colored members.

History of the Darlington Church communicated, by Rev. William Brearley, October 18, 1853.

GREAT PEE DEE.—Dr. Matheson, Elder of this Church, continuing its history, says that in April 11, 1841, John C. Stewart was ordained as deacon. Rev. James P. McPherson is now the stated supply, and continued so until the fall of 43, when he removed to Indian Town.

In 1844, Rev. David E. Frierson, by invitation of the three churches, preached for this church, Reedy Creek and Little Pee Dee, and was installed pastor the following year. It is believed by the writer that he was the first settled pastor this church has had. In 1848, Rev. Mr. Frierson closed his ministry among us. After this time, Rev. A. D. Campbell was invited to to supply our pulpit, which he did for one year. About this time L. Benton Prince was ordained Elder. In 50, Rev. Archd. McQueen was the supply for one year. The 16th of this year, John C. Stewart and Wm. D. Johnson, having been previously chosen, were ordained Elders.

In 1851, Rev. A. D. Campbell returned as stated supply, and continued until about the close of 1855, when he declined to preach from ill health. In 1855, I suppose, several members, including Elder W. D. Johnson, were dismissed to Bennettsville Church; although I find no record of such an act. Early in 1856, Rev. Pierpont E. Bishop was settled as pastor of this church and Bennettsville. Here this eminently able man and useful minister labored until he died, in

March, 1859, sincerely lamented by people of every class and condition.

May 10th, 1856, George Dudley and Donald Matheson, having been previously elected to that office, were ordained Elders.

In 1860, Rev. Charlton H. Wilson was settled as Pastor of this church and Bennettsville; and so continued until the summer of 1864, when he died at Richmond, Va., from disease contracted while chaplain in the army.

In 1866, Rev. W. B. Corbett, of Cheraw, was our stated supply for a year.

In 1867 and 1868, Rev. Edward H. Buist was the stated supply. In 1870 and 1871, Rev. H. Martyn Brearley was the stated supply. In 1872, Rev. Joseph Evans was the stated supply.

In the summer of 1874, Rev. David S. McAllister commenced serving us, and was ordained and installed pastor of this church and Bennettsville, on November 21st of the same year; since which time no change of pastor or Elders has taken place among us. This church numbers scarcely thirty-five members who are in reach of us, and has always been feeble in point of numbers.

One element of our strength consisted in our pious young ladies, of whom a goodly number of the brightest and best have within recent years removed from us. One sheds the gentle radiance of her character in another charge as pastor's wife. Another, beyond the Edisto, is training her little group for the skies, and refuses to become merged in such denominations as meet her there, preferring to retain a connection still with us. A third, who led our church music for a good many years, now upon the far distant Sacramento, tunes her harp, and swells the note of praise. And so another, and another might be referred to. We greatly miss their presence and influence, not so much in the large congregation as in the more retired enterprises of religious activity.

Nor can we conclude our hasty sketch without pointing with emotion to the mothers of our church who have gone to their rest. Their memory is still fragrant with us; and we feel assured, that whenever that shall have faded away from the scene of their earthly pilgrimage, they will elsewhere *be had in everlasting remembrance.*

Near G. Pee Dee Church, May, 1878.

LITTLE PEE DEE.—The Rev. Archibald Bui commenced supply this church in 1839, but being infirm through age, after about two years he ceased from the active duties of the ministry. Rev. Archibald Smith, of Fayetteville Presbytery, visited the church frequently until 1840. Rev. Archibald Ker, of the same Presbytery, was invited to supply the church on week days. In the fall of 1841 he was ordained pastor of Ashpole and this church again left vacant. The Little Pee Dee Church having been transferred about this time to Harmony Presbytery, South Carolina, in October, 1841, Rev. David E. Frierson, a licentiate of Harmony Presbytery, was sent as supply. In 1845 he was ordained pastor, and has continued in this relation, preaching for the most part on alternate Sabbaths. This church has been often reduced by emigration. Particularly during Mr. Brown's ministry, several Ruling Elders and other members, amounting to nearly half the communicants, moved to the west. For many years past this church has been steadily prospering. It numbered 100 members in 1848, and 72 members 1851. In 1855 it had four elders, M. Carmichael, D. A. Carmichael, A. Carmichael and J. McDuffie, and one deacon.

PIGSAH CHURCH, in the Presbytery of Harmony appears in the Statistic Tables of the Genl. Assembly, in 1850, for the first time. It appears from the minutes of Harmony for October, 1849, that it was restored to the roll of churches under the care of the Presbytery, and was referred to its committee of supplies as a vacant church. In the minutes of April, 1850, it speaks of this church as having been very much revived. In April, 1851, the Rev. W. C. Sutton, of Concord Presbytery, preached by agreement to this church once a month, but really much oftener. The church at this time had 29 members. It received pecuniary aid from Presbytery to a limited extent.

PINE TREE CHURCH.—The Rev. John B. McFarland continued to preach to this church until about the year 1844, when through the infirmities of old age he was compelled to cease his public labours. He had been wont to preach both English and Gaelic, on each visit, to suit the taste and preferences of the congregation he addressed. He was succeeded by John L. McIver, a licentiate of the Presbytery of Harmony, whose ministry was brief, his license being revoked by Presbytery that same year. In January, 1845, the Rev.

T. R. English became the stated supply until 1848, when the pastoral relation was fully established, but was dissolved that same year, in order to put Mr. English into the field as the Evangelist of Presbytery. This was with the consent of both parties. The church is in a sparsely settled country, but by the help of two men, Mr. Benjamin Perkins, and John Knox, each of whom bequeathed a small legacy which amounts to some \$3.000, it can pay its pastor well for half his time. In 1848, camp meetings began to be held, and continued to be for four or five years. These meetings were, some of them at least, delightful seasons of grace. The Rev. John McFarland departed this life in May, 1850. The church has been served since by Rev. D. Harrison, D. E. McIntyre, Duncan McDuffie, L. S. Handley and Robert Bradley. Its Elders, at the last information we have received, are, D. Bethune, Allan McCaskill, N. A. Bethune and Richard Pate. Its members, in 1845, were 36: in 1847, 42; in 1852, 50. Mr. English being then the pastor.

CHERAW.—The preceding history of this church is from the pen of the Rev. J. C. Coit, who was at this time pastor of this church. The first statement he makes respecting its affairs of this period begins at December 5th, 1844, when John A. Inglis and John F. Matheson were unanimously nominated and recommended to the church as additional Ruling Elders, and were elected and ordained.

On the 10th day of September, 1845, on p. 107 of the Sessional Record, is the following minute:

“The following preamble and resolution were, on motion, unanimously adopted, viz.:

Whereas, several members of this Church have at different times removed to a distance without applying to the Session for a dismissal, and whereas, the Synod of South Carolina and Georgia, in reference to such cases, adopted a preamble and resolutions, which are published in the Appendix to their minutes for 1841, which is in the following words, namely:

Resolved, That it be from this time recommended as a rule of action in this case, to the churches under our care, that the name of any individual who has absented him or herself from the services of the church for the period of one year, or has removed from within its bounds, without taking a dismissal, and been absent for that length of time, shall be

stricken from the roll of members; nor shall such individual be readmitted to the privileges of membership without giving satisfaction to the Session of said church, nor shall a certificate of dismissal to any other church be granted to such individual after their names are thus stricken from the roll—provided, nevertheless, that nothing in this rule shall be considered as applicable to those who may be absent from the bounds of said church, on necessary and temporary business, or prevented from attendance upon the ministrations by sickness or infirmity.”

According to the above resolution, 39 names of members were stricken from the roll of our communion.

Murdock Maclean removed from Fayetteville, N. C. to Cheraw, in 1830, and having exercised the office of Ruling Elder in the Presbyterian Church of Fayetteville, was soon after his connection with this church, elected an Elder. Lawrence Prince was ordained Elder, February 10, 1833. In January, 1845, John A. Inglis and John F. Matheson were ordained. In the summer of 1838, George H. Dunlap and John Wright were ordained. John C. Coit was ordained to the Eldership January 19, 1834.

During several years previous to 1853, the town has been declining in population, and the church has lost many members by emigration. During the year 1852, it sustained a heavy bereavement in the death of Lawrence Prince, one of the Elders, and a beloved and faithful brother, who died at about 70 years of age, an efficient officer of the church, remarkable for his love, avowal, and firm defence of the distinguishing doctrines, government and order of the Presbyterian church.

The contributions of the church in 1852 and 1853 were as follows: 1852.—Foreign Missions, \$243.25; Domestic Missions, \$351.25; Superannuated Ministers, \$101.00; American Bible Society, \$42.00; Board Publication, \$17.00; Colportage, \$28.50.—\$783.00. 1853.—Foreign Missions, \$224.-; Domestic Missions, \$310./5; Board Education, \$9.00; Superannuated Ministers, \$93.50; American Bible Society, 0.00; Colportage, \$25.00; Board Education, \$197.50; Glethorpe, \$105.00; To aid in building a church in Marlboro strict, \$205.00.—\$1,120.40.

It is due to the memory of Hon. John A. Inglis, an honored Elder in this Church, and at one time a Director in the

Theological Seminary at Columbia, that something of his history and worth should be a matter of record.

The following sketch of his life and history is taken from one of our public prints.

DEATH OF HON. JOHN A. INGLIS.

The community generally will learn with no less surprise than deep regret the death of John A. Inglis, LL. D., Chief Judge of the Orphans' Court of Baltimore city, and formerly a Chancellor and Judge of the Supreme Court of South Carolina. He died at half past 10 o'clock yesterday morning at his residence in this city, No. 124 Cathedral street. Though it was known that he was confined to his house by a carbuncle, a fatal result had not been apprehended. He had been to one of the summer resorts, Swift Water, Pa., but returned home about two weeks ago, looking badly and suffering from the carbuncle on the back of his neck. He never got out again. A few days ago he was attacked with a diphtherial affection, and his combined ailments proceeded rapidly to a fatal termination. He was attended by Dr. Christopher Johnson, and Dr. Gambrill was also called in during the progress of the disease.

His death, unexpected by nearly every one, caused a general shock in the professional and church circles where he was best known. In the Orphans' Court, where Judge Carroll presided alone, J. Harmon Brown, the Register of Wills, announced the sad event, asking that the Court adjourn and a minute of the proceedings be placed on the record, which Judge Carroll ordered to be done. The court room, the Judges' desks, &c., were draped in mourning. A telegram announcing the death of the Chief Judge was sent by the Register to Associate Judge Lindsay, who is in Indianapolis, a representative to the Knights of Pythias Grand Lodge.

Judge Inglis was 65 years and 1 day old, having been born August 25, 1813, in Baltimore. His father was Rev. James Inglis, D. D., pastor of the First Presbyterian Church, then situated at North and Fayette streets, and now at Park and Madison streets. His mother was a daughter of Christopher Johnson, a merchant, the grandfather of Dr. Christopher Johnson. He attended in early youth the school of Rev. James Magraw, at West Nottingham, Cecil County, with his two elder brothers, and Prof. N. C. Brooks, and afterwards went to Dickinson College, at Carlisle, Pa., then under the charge of the Presbyterians. He graduated at the age of 18, and soon after went to South Carolina. He married there early in life, Miss Prince, of a well known family in South Carolina, who survives him. For some years he taught school in the State, but was soon admitted to the bar, forming a partnership with Alexander McIver, and afterwards with Gen. Prince.

He rapidly rose to a high rank, attaining some of the most coveted prizes of the profession in that State. He became Judge of the Court of Common Pleas and General Sessions, later one of the four Chancellors who administered equity law in the four judicial circuits into which the State was divided, and after the war as Associate Judge of the Supreme Court, the highest appellate tribunal in the State. He was a member of the convention which, in December, 1860, passed the first ordinance of secession passed by a Southern State, and was chairman of the committee which drafted the ordinance of secession, of

which he was the author, and which passed with very few alterations in its original form. *Fac-similes* of the document have been framed, and one of them has been preserved by the Registrar of Wills as a memento of those memorable times. It is said that one of these *Fac-similes* being seen by a Federal officer hung up in the library of Judge Inglis' house, one and a half miles from the town of Cheraw, led to the destruction of the house and library by fire during "Sherman's march to the sea," though they were at first inclined to spare the well-kept house and grounds.

The reconstruction measures and military government which followed the war threw Judge Inglis out of office, and the cheerless aspect of affairs in the South for several years caused him to turn his eyes to his native State and city. He returned to Baltimore in 1868, though held in high honor and esteem by the people of his adopted State and long urged to remain in hopes of brighter days. In this city he resumed the practice of his profession, winning applause for eloquence in some of his speeches at the bar. One of the most memorable occasions of this sort was his defense of Uppercue, tried for the murder of his aunt. Judge Inglis' speech for the defense drew tears from the eyes of the spectators, and was followed by the acquittal of his client. In 1870, Judge Inglis was chosen one of the faculty and professor of commercial law, equity, jurisprudence, &c., in the law school of the University of Maryland. He delivered daily lectures to the students during each session. In March, 1874, he was appointed Judge of the Chancery Court, on the death of Judge Bolivar D. Daniels, it being the appointment of Governor Whyte, when on the eve of leaving the executive chair for the United States Senate. He was made Chief Justice. Judge Inglis was elected to the same place by the people (all parties supporting him on account of his qualifications and high character) at the next general election in 1875, for four years. His successor will also be appointed by the present Governor, to hold the office until the next general election, which is in 1879, when members of the Legislature and many other officials are elected.

Judge Inglis was elected by the Board of Trade last June Judge of the Probation Court, about to be organized under an act of the Legislature, given by him at the request of the board. He was a ruling elder in Franklin Street Presbyterian Church, Rev. W. U. Murkland, pastor. His funeral will take place Wednesday afternoon. He leaves a wife, two sons and a daughter, all grown. The Alumni of the law school will meet to-day to take due action on the occasion. Being a lawyer and long on the bench, nearly all the labor of preparing the opinions of the court fell on him. When he went away for recreation this summer took papers to prepare the court's opinion in an important will case, Mrs. Porter's. It is the general sentiment of the bar that the place should be filled by a careful and conscientious lawyer.—*Baltimore Herald*, 27th.

CAROLINA PRESBYTERIAN CHURCH.—Several persons residing in Marion District, South Carolina, and Robeson County, North Carolina, some of whom were members of the Presbyterian Church, and others, though not communicants, but feeling a strong attachment to the form of worship and general usages of that church, invited, during the winter of 1848, the Rev.

Archibald McQueen to preach for them as often as his convenience would admit. He accordingly did so at intervals of two and three weeks, at what was called Dog Wood School House, where the Rev. D. Frierson had occasionally ministered during the preceding year. During the fall of 1849 a church was organized and taken under the charge of Harmony Presbytery, S. C., as a regular and constituent part of their pastoral charge.

The following act of organization was afterwards unanimously adopted, viz: We, whose names are hereunto annexed, residents of N. C. and S. C., finding ourselves in the providence of God severally located so far from any settled place of public worship of the Presbyterian denomination, as to find it inconvenient to enjoy the privileges which we desire, do hereby agree to unite as a congregation for the regular and stated worship of God, and the enjoyment of Gospel ordinances, do hereby adopt the following resolutions:

1st. *Resolved*, That this congregation shall henceforth be known and distinguished by the appellation of *The Presbyterian Church of Carolina*, in the District of Marion, S. Carolina.

2d. *Resolved*, That in our Ecclesiastical connexion and capacity, we do hereby adopt the constitution of the Presbyterian Church in the United States of America as our constitution; and that we hereby agree, in our deliberations and proceedings, to be regulated and governed entirely by its principles.

In testimony whereof, we have caused our names respectively to be annexed hereunto, March 30th, 1850.

The statistical tables show a membership of 61 in 1853, and of 99 in 1860.

MIDWAY PRESBYTERIAN CHURCH.—Rev. Philip Pierson was the first *pastor* this church ever had. The Rev. Mr. Cousar, who continued so long with it, was never installed.

Mr. Pierson preached as the pastor of Midway about 35 years, and died in the midst of public service in the pulpit of Bethel Church, then a preaching station attached to Midway Church. Mr. Pierson had been for the long period of 35 years a faithful pastor, and though in feeble health his labors were abundant and unremitting, and he died under circumstances which he had frequently expressed himself as preferring to die, if it comported with the will of God. He

brought up a family of sons and daughters in the fear of the Lord, the eldest son now serving the church of his father as ruling elder.

BRUINGTON CHURCH.—On the 18th of May, 1840, the Rev. Donald J. Auld was installed pastor, he having received and accepted its call. The church continued to flourish under his care until the year 1848, when he accepted a call from the church at Chesterville Court House, S. C., and removed there, leaving Bruington Church again without a pastor till 1850, when A. E. Chandler was ordained and installed.

CONCORD CHURCH.—Of this church no account has been furnished us. We only know that from 1837 to 1850 it was under the pastoral supervision of Rev. Donald McQueen, D. D., in connection with the church of Sumterville. From the statistical tables we learn that its membership increased from 4 in 1841, to 124 in 1848. We learn from the minutes of synod that R. R. Durant, Henry Spann, Elisha McCoy and J. Chandler were the Ruling Elders in 1845, and that the same, with the exception of E. M. McCoy, in whose place we had W. T. Brogden, M. D., were elders in 1859 and 1871.

SUMTERVILLE CHURCH.—The Rev. Donald McQueen, D. D., continued the much loved pastor of this church and congregation. In 1850 he ceased his connection with Concord Church, and confined his pastoral labors to the church in Sumterville, which he continued to serve till near the period of his lamented death, in 1880.

The number of communicants in this church was 23 in 1841, 64 in 1851. The elders in 1845 were Joseph B. White, J. D. McLaurin, W. M. De Lorme, Anthony White.

Many were the tributes paid to the memory of Dr. McQueen. The following is the notice of his death by the Faculty of the Seminary at Columbia, when it occurred.

The Faculty of this Seminary hereby express their deep sorrow and regret at the death of Rev. Donald McQueen, D. D., for many years a prominent member of the Board of Directors, and an early and constant friend of this institution.

We miss his genial and pleasant society at our annual gatherings, as our co-presbyters will, at these convocations at which they are often assembled to consult for the well being of the church, and in which he took so active a part. Like other of his brethren he had been a sufferer in the war, losing a noble and favorite son, on the army's approach to Sumter, from which loss he was believed never to have fully recovered. Though his death has been expected daily for some months, it did not occur until Friday, the 23d of January, 1880, at about 12 o'clock,

but when it came, it produced a profound sensation in the community in which he had so long resided. His funeral took place on the following Sabbath, in the church of which he was the pastor for so many years. The whole town, and many from the surrounding country, without distinction of race or creed, gathered to pay their last respects to one who had taken a more than ordinary hold upon the hearts of the people. The funeral sermon was preached by the Rev. Dr. Howe, of this Seminary, five other ministers taking part in the services, the pastors of the Methodist and Baptist churches being of the number, the church being filled to its utmost capacity. The estimation in which he was held was shown by the large attendance at his funeral, the procession being larger than was ever before seen in the town of Sumter.

"A few days before his death, he told one of his children to write at his dictation the following statement of facts: "Graduated at the South Carolina College, in the class of 1832. Graduated in the Theological Seminary at Columbia, S. C., 1836. Licensed by the Presbytery of Harmony, 1837. Called to the churches of Concord and Sumterville, ordained pastor of the same, afterward of Sumterville alone. Resigned his pastoral office on account of ill health, at the Presbytery of Harmony, met at Midway, October 11th, 1879, and now awaits the call of the Master to his heavenly home."

SALEM (BLACK RIVER.)—This church, and in fact our whole community, sustained a great loss in the death of the Rev. Robt. Wilson James, its beloved pastor, who died on the 13th of April, in the year 1841. He was a faithful minister of Christ, a noble, generous and influential man, who served the Master assiduously, and whose memory will not soon be forgotten. The Theological Seminary at Columbia had abundant reason to know him. "Associated," say they, "as many of us have been, in days past, with the late R. W. James, it is but proper that some tribute of respect to his memory should have a place upon our records. From the origin of this institution to the close of his valuable life, Brother James was its faithful friend and able advocate—and much of its past success and present prosperity depends, under God, upon the wisdom of his counsels, the ardor of his attachment to its best interests, and his self-denying zeal and gratuitous services in its behalf. When others were despondent his faith seemed stronger than ever. When others relaxed their efforts, he exhibited the energy of his character. Every one of his associates in the Direction felt that he acted upon principles deliberately formed, and sought only the glory of God, and the good of the Church; and hence his great influence in the Board, in the Synod and in the church. A thorough student himself, upon an excellent foundation, he saw clearly the importance of furnishing for the churches a thoroughly edu-

d ministry, educated in the principles of our faith and
er, which the more they are examined the better they are
d; and hence his labors in the cause. In this respect,
in all others that adorn the ministerial character, Brother
es was a pattern that might be safely imitated, and the
or of his name will descend to generations yet unborn."
utes of Synod of South Carolina and Georgia, for 1841.
pendix, page 36.

he following is a biographical sketch of Rev. Mr. James,
nered from a sermon of Rev. Thomas R. English, preached
is commemoration on the 6th of February, in 1842.

Robert Wilson James was born in Williamsburg District,
C., on the 3d of June, 1793. His father, Capt. John, and
ndfather, Major John James, were distinguished for their
iotism in the war of the Revolution, and were consistent,
thy members of the Presbyterian Church.

Young James was early sent to school in his native District.
entered the South Carolina College under President
xey, and was graduated in 1813. Having finished his
ary studies, he commenced, during the year 1814, a
rse of Theology under Dr. James W. Stephenson, of
ary County, Tennessee. He read Theology also, for a few
nths, under Rev. Dr. M. Wilson, of the Concord Presby-
r, N. C., and placed himself under its care. At Princeton,
J., he completed, in the spring of 1817, the prescribed
rse of studies in the Theological Seminary at that place.
the 3d of June of the same year he was licensed by his
sbytery to preach the gospel, and labored for several
nths as a missionary, within its bounds, in company with
venerable Dr. Hall.

The churches of Indian Town and Bethel, in Wil-
nsburg District, united, in 1818, in calling him as their
tor; which call was accepted, and the Presbytery of Har-
ny, in May 1819, proceeded to install him over them. For
e years he labored to promote the spiritual welfare of his
ple, and not in vain, particularly among the colored peo-
many of whom became hopeful subjects of grace. While
tor of these churches he was united in marriage (on the
h of January, 1820), to Miss Margaret Adaline McFadden,
ughter of Col. Thos. McFadden, of Salem, Sumter District.)
his new relation Mr. James was blessed, not only with a
us and suitable companion, but with the ability to execute

liberal things for the promotion of the Redeemer's kingdom. He had been induced to believe that the destitutions of the west opened a wider field of ministerial usefulness, and that the indications of Divine Providence were in that direction. But Mr. James had here many friends, who in common with the whole church, importuned him to become their pastor. He yielded to their solicitations, and was inducted into the pastoral office, in and over Salem Church. Here he was called to bury the partner of his bosom, and an interesting and only son. Here, for over thirteen years, he entreated sinners to be reconciled to God, and urged his fellow christians to fight the good fight of faith.

In this divine employment he was arrested by the hand of disease, and caused to lie on a bed of suffering (a part of the time extreme) for several months. At length, having *suffered*, as well as done the will of his heavenly Father, his friends were called together, on the 13th of April, 1841, to witness his departure, which occurred about 5 o'clock, A. M. For days before his dissolution, nothing would brighten his dying eyes so much as to be told that it was nearly over. He would answer, "all is well"—or "thank God." An hour before the struggle commenced, he asked to be laid straight in his bed and to have his feet drawn down: which being done, said, "that will do." He never spake, he never moved more. While dying he closed his own eyes—drew one breath more, and (so far our correspondent) his disembodied spirit ascended, we believe, to the general assembly and church of the first born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant." As a minister, his preaching was both doctrinal and practical. He was found "warning every man, and teaching every man" "that he might present every man perfect in Christ Jesus." This was literally true with regard to the colored portion of the flock. Not one of them was ever overlooked. They all received their portion in due season. In this department of Ministerial labor he had few superiors.

His manner of presenting and enforcing Divine truth was highly original. He was, in this respect, like only himself. He thought only his own thoughts, and spoke his own words. As a Theologian he was much respected by his brethren. In ecclesiastical history he was also well versed.

As a member of the judicatories of the church, his opinions were highly valued, and often determined the most important questions.

He had much of the milk of human kindness. His deportment towards others was marked by gentleness and banity.

His conversational powers were considerable. He could be pleasant, serious or instructive, at pleasure. He was very hospitable. He enjoyed the comforts of that religion which he preached to others, in his own soul.*

This church did not remain long without a pastor. On the 1st of Nov., 1841, the Rev. George Cooper Gregg was ordained, and installed as pastor of Salem Church, B. R., by the presbytery of Harmony, and served this church for 19 years. He died, greatly lamented, on the 28th of May, 1861. Although the longer portion of his ministerial life continued over the next decade, we find it more convenient not to separate between the two, what we have to say concerns him, and the church itself. For a long period of years the community in which the church is located has had the reputation of being one of the most intelligent, virtuous, and wealthy perhaps in the State. Family religion is prized and practiced by most of its households, and as the fathers fall, virtuous sons arise to fill their places. The white membership of the church has never been large, not exceeding 100 at any one

Copy of the inscription on the tombstone of Rev. Robert W. James, the cemetery of Salem Church, Black River, S. C.

In memory of Rev. Robert Wilson James, who died April 13th, A. D. 1841, aged 48 years. He was born at Indian Town, Williamsburg district, graduated at So. Ca. College, A. D., 1813, and at Princeton Theological Seminary, A. D. 1817. Was ordained pastor of the churches Indian Town and Bethel, A. D. 1819, and of this church, A. D. 1828. During a ministry of 24 years he endeared himself, by his virtues and faithful labours to the people of his charge, and by his kindness, affability, benevolence, and wisdom, acquired influence wherever he was known. As a divine, he was enlightened and sound; as a preacher, clear and instructive; as a pastor, affectionate and faithful; as a student, diligent and laborious; as a counsellor, judicious and wise; as a master, anxious for the temporal and spiritual welfare of his servants; as a father, brother and friend, kind, prudent, and true; in benefactions to the church of Christ, bountiful; in effort to promote its interest, disinterested and prompt. In him the Synod has lost one of its most influential members. His co-Presbyters, a brother most beloved. The churches around, a counsellor faithful and valued. His State and country, a patriotic son.

His life was goodness, and his end was peace."

time. Prior to 1827 the records show but one colored member. At the close of our late civil war the church roll exhibited the names of about 610 colored members. This was due to the pastor, Robt. Wilson James, and his successor, George Cooper Gregg. A large number of these took their dismissions after the war, and became connected with the Northern Presbyterian Church. Others removed to other parts of the country, until none of this class were left. The following excerpts are taken from a funeral discourse on the last of these pastors, preached from the words in John, XI., 25, 26.

Jesus saith unto her, I am the Resurrection, and the Life. He that believeth in me, though he were dead, yet shall he live ; and whomsoever liveth and believeth in me shall never die.-- (John XI., 25, 26.)

After rehearsing the circumstances, and quoting the words of Mary, to which the text was a reply, the preacher added :

"We come now, to speak of another household, which, though exhibiting other relationships, was, we hope, like that of Bethany, honored with the Master's presence, and held one, at least, whom Jesus loved.

We come to speak of him* who was a friend to you all, and to Jesus, our and his Master and Lord. He lived among you not as a private man only, nor as one who was the light and joy, and stay and defender of one family alone, but the cheerful and wise companion of many, and a lamp bright and shining, which God had placed in the candlestick of his church to give light to all that are in His house. It was near forty-eight years ago, in Marion District, on the 19th of February, 1814, that he first saw the light of the sun. It was on the 28th of May, in 1861, that he, too, fell asleep in Jesus, having lived on the earth forty-seven years and three months, closing in the midst of an admiring people and weeping friends, an honorable and useful life. At seventeen years of age his school education, at a distance from home, appears to have commenced. The Holy Spirit pressed, meanwhile the lessons of parental instruction, and the truths of God's word, upon his heart ; and after a youth of thoughtfulness and sobriety, as he was approaching manhood, the decisive moment in his religious history came, in which he passed from death unto life. In his twentieth year he became a member by public

*Rev. George Cooper Gregg.

profession of the Church of Hopewell, then under the care of the Rev. Thos. R. English. Soon after this, he heard the voice of the enthroned Master, who, when he ascended, received gifts for men, saying, "Whom shall I send, and who will go for us?" His grateful and believing heart replied, "Here am I, send me;" and he began, under his pastor, those classical studies which he subsequently pursued elsewhere, and at the age of twenty-two, when his mind was mature, he entered the College of South Carolina, where, after a course of successful study, continued through a period of three years, he was graduated in 1838. The next three years were spent at the Theological Seminary, under the instruction of my venerable colleague and myself, and in a class of choice young men, some of whom are gone to their reward. Amid pleasant studies in God's holy word, in the society of congenial friends, who each contributed their part to the happiness and improvement of the rest, in the contemplation and discussion of Divine truth, the years glided swiftly away. The amicable conflict of mind with mind, the ennobling doctrines of revealed religion daily meditated, the cheerful intercourse with loved associates, left their traces on his whole after life, and established friendships still fresh and green now that he has departed. With the slight change of a word, he could have said with the Apostle, who, on one occasion, reverted to his own student's life: "I profited in the Jews' religion above any my equals in mine own nation." On the 4th of July, 1841, he and his classmates left the walls of that sacred retreat, and went forth to labor in the Master's vineyard. He had been licensed in April before, with his classmate, John D. Wilson, over whose early grave we might well bestow a tear, whose ministry, so full of promise, was so soon terminated, and, after a short trial as a candidate, was ordained and installed your pastor on the 6th of November of the same year. His uninterrupted pastorship of more than nineteen years, in his age of ministerial change, the perfect harmony which prevailed ever between him and his people, and the increasing endearment of this relation between you and him, are evidences how well he filled the office, and how great was that worth which, like a magnet, drew you to him. As he stood up to address you, his manly form, his kind expression of countenance, and his warm and honest heart, contributed to impress you with respect for him, and win your attention to

the truths he uttered. His preaching was solid and instructive, sound in doctrine, clear in statement, strong in argument, and close and unambiguous in application. At such times he enchained the attention of his hearers by his instructive discourses, unwritten, as we are told, towards the close of his ministry, yet faithfully prepared, and delivered with increasing tenderness and force.

A friend and classmate,* who knew him well, testifies that he was the most deservedly popular man among his fellow students, which was due to the confidence reposed in his judgment, making his opinions valuable to all who stood in need of counsel; due also to the equanimity of his disposition, for he was singularly free from those varying moods which disturb the equanimity of other men, and to the fact that though not seeking others, he was accessible to all, and never disappointed any; due, still further, to that kind and gentle humor which was always bubbling up and pervaded his conversation, lending it a charm which made him an agreeable companion—a humor controlled by a rare prudence, never taking an edge that would irritate and pain, but always kind and genial. The loss of such a man must be deeply felt in the community in which he moved.

By none, we are told, were his labors more appreciated than by the colored members of his flock. Though he was fond of philosophic studies, and kept well abreast of the current literature in Philosophy and Theology while he lived, he adapted himself with wonderful ease to their modes of thought, conveyed the rich treasures of truth, of which he had so great a wealth, into their untutored minds, and, knowing their temptations and frailties, and yet having confidence in them and respect for their character, he had the firmness to deal faithfully with them, and the wisdom with all this faithfulness to win and not discourage those who were prone to wander. His intercourse with his brethren in the ministry was to them peculiarly valuable and grateful.

We remember well the dignity with which he presided over Synod, on one occasion, as its Moderator; the quickness with which he solved each intricate question of order as it arose; his dispatch of business, and his quick rejection of everything, however plausibly presented, which would end in

*Rev. Dr. Palmer, of New Orleans.

fusion and evil at last. His services were invaluable as Stated Clerk of Presbytery, and long and gratefully will be remembered for the important services he rendered as Agent, Director, and Clerk of the Board of the Theological Seminary, the laborious and responsible duties of which last office he performed to the satisfaction of all. He was ready for every good work, and resorted to for counsel in all our schemes of public benevolence. In the Domestic Missionary enterprise of his own Presbytery, his wisdom, energy and goodness were of great price.

Of his domestic relations who shall speak? Who shall tell what he was as a husband and a father?"*

In 1845, this church numbered 41 whites and 160 colored. The Elders were Wm. H. Bradley, Samuel McBride, and Matthew E. Muldrow. In 1855, the Elders were M. E. Muldrow, W. Harris, S. Cooper, M. P. Mayes, and R. B. Muldrow. The communicants, 60 Whites, 198 colored

MT. ZION CHURCH.—The Rev. William M. Reid continued this pastoral charge, a successful pastor, and greatly loved.

From 1841 to 1849, the average membership of this church was 160. It was highest in the year 1847, of this decade. In 1849, when the distinction of race was first noted in the

The following is on the tombstone of George Cooper Gregg, a pastor of Salem Church, B. R.:

In memory of Rev. George Cooper Gregg, who died on the 28th of May, 1861 in the 48th year of his age.

He was born in Marion District, S. C., Feb. 19, 1814. Graduated in North Carolina College in 1838, and in the Theological Seminary at Columbia, S. C., 1841. He was ordained and installed Pastor of Salem Church in November, 1841. Here he continued to discharge the duties of the ministry until a fatal malady terminated his useful labors. He was a man of great completeness of character. An unusually vigorous intellect, enriched by high literary culture, made him a most efficient minister in all the relations of life. Soundness of judgment and devotion to Christian principle marked his whole career. As a preacher he stood at the highest rank of the ministry of the Presbyterian Church. As a pastor his urbanity and kindness secured him the warmest affections of his people. As a Presbyterian he held a place among the first in the councils of his own Church. As a companion his social qualities were prized. With him to be known was to be loved. In the tender relations of domestic life the undying affection with which his memory is cherished in the bosom of his sorrowing family, is the noblest testimony as to the place he filled there. In his death the Church has lost one of its most able, faithful and successful ministers, and society has been bereft of one of its brightest ornaments. Of him it may truly be said that "A great man in Israel has fallen."

statistical table, there were 150 members, 100 of whom were colored. [In 1860, the members were 197, of whom 120 were colored.] The Elders, in 1845, were William Wilson, Samuel E. Wilson, and Hugh Wilson.

The Rev. I. Leighton Wilson, D. D., Missionary to Africa, was ordained at this church, Sabbath, Sept. 7, 1833.

BISHOPVILLE.—Our knowledge of this church is derived chiefly from a letter of its former pastor, W. W. Wilson, dated March 2, 1853. "About the close of the year 1841," says Mr. Wilson, "Mr. James W. English, the oldest elder of the church, departed this life in the triumphs of faith. This was a very sore bereavement to the church. He was a very zealous and efficient officer, and it was mainly through his exertions that the church in this place was established. Not long afterwards, his coadjutor, Robt. L. Commander, another elder, and a most excellent and efficient office bearer, succeeded him to the grave, and as we believe, to the Church above. Soon after this Mr. John S. Bradley and Mr. James A. Carnes were ordained as members of the Session. Rev. Mr. English continued to preach to this church till the year 1866.

HARMONY.—We have mentioned the beginning of this church on a preceding page, and have mentioned the fact that the Rev. Julius L. Bartlett left them in the fall of 1839. Soon after Mr. Bartlett left, a call was extended to the Rev. Donald J. Auld, a member of the Presbytery of Charleston. Mr. Auld accepted the call, and was installed their pastor in May, 1840. This church was quite blessed under the ministry of Mr. Auld, and a number of white and colored members were added to it. He continued its pastor until 1848, when he resigned.

The church remained vacant for a time, and then called Rev. A. E. Chandler, who accepted the call, and was ordained and installed pastor, June, 1850. He remained pastor for a number of years, and then removed to another field of labor. This church remained without a pastor until the year 1857. When, at its own request, it was, by the action of Presbytery, united with the Clarendon Church, which had been organized a few years before this time, and then had as its pastor Rev. James McDowell. The united church took the name of "Manning Presbyterian Church."

The elders of Harmony were, in 1845, M. H. Plowden,

omas E. Dickey, Gabriel Plowden. Its membership varied from 67 to 40 persons

MANNING PRESBYTERIAN CHURCH.—In the year 1847, the Rev. Donald J. Auld, then pastor of Bruington Church, was invited by Messrs. J. McFaddin, and J. C. Burgess, who were Presbyterians, but living out of the bounds of their churches, to preach for them in Fellowship Baptist Church, at that time vacant, and which also desired this arrangement. Dr. Auld complied with this request, and preached there very acceptably for several months, until he left this Presbytery. In 1854 a house of worship was erected, and on the 19th of May, 1855, Rev. Donald McQueen preached in it from I Kings, viii, together with John iv, 24, and solemnly dedicated it to the worship of Almighty God. The May following the Rev. William M. Reed came, by appointment of Presbytery, and preached and organized a church here, which was called Brandon Presbyterian Church, with J. Sidney McFaddin and Joseph C. Burgess as ruling elders, and four private members. The church building was three and a half miles from the spot where the village of Manning was soon after located and commenced.

PINE TREE.—The Rev. John B. McFarland continued to supply the church until he was, on account of the infirmities of old age, compelled to stop, which was about the year 1844. Then L. McIver, a licentiate of the Presbytery of Harmony, began to preach for this church, until his license was revoked in 1844.* In January, 1845, Rev. T. R. English took charge and continued stated supply until 1848, when, unasked by either pastor or people, but in which both acquiesced, it was disavowed by Presbytery, in order to put Mr. English in the field as its evangelist. Pine Tree Church had 51 members in 1849, 48 in 1860. Its Elders in 1859 were D. Bethune, B. McCoy, K. McKaskill, C. Perkins. In 1871 the same, except we find Allen McCaskill in place of B. McCoy.

BETHESDA CHURCH, CAMDEN.—The Rev. R. B. Campbell continued in the pastorship of this church until 1845, a period of 7 years. At a meeting of the congregation, on the 10th of January, 1845, a letter was received from him tendering his resignation, which was accepted. On the 4th of May,

Mr. McFarland preached both in Gaelic and English on every occasion when he preached at Pine Tree. Many of his hearers could only understand the Gaelic, which was spoken in their families.

a meeting of the congregation was called to elect a successor, when the Rev. S. S. Davis was cordially invited to assume the pastorate. Two other candidates were before the congregation, but Mr. Davis received a large majority of the votes, and was declared duly elected, and he immediately entered upon the duties of his office, which he discharged with great fidelity until the month of May, 1851, when he was compelled to resign his pastoral charge, on the ground of failing health, and a painful separation took place between a pastor and people mutually attached to each other. A copy of his letter of resignation, couched in tender and touching language, was sent us for publication, a request we would gladly comply with did our limits allow.

The total number of communicants in this church in 1849, was 79. The elders from 1845 to 1855 were, James K. Douglas, C. J. Shannon, John Workman, John Rosser, and D. L. DeSaussure.

CHAPTER IV.

COLUMBIA.—The District of Richland had been separated from the territory of the Presbytery of Harmony, and added to the Presbytery of Charleston, as we have before related. At a meeting of the church and congregation the Rev. James H. Thornwell had been elected pastor of the Presbyterian Church in Columbia, had accepted the call and been installed. "He remained, however, but a short time in this relation. Having been again elected Chaplain and Professor in the South Carolina College, he resigned his charge January 4, 1841. At a special meeting of the Presbytery of Charleston, the pastoral relation was dissolved, and the pulpit declared vacant. The removal of Dr. Thornwell subjected the church once more to all the evils of a shifting Bishopric. Application was made to Mr. John D. Wilson, licentiate of Harmony Presbytery, to preach for the summer, which he declined, on account of his feeble health. A similar application made to B. M. Palmer, Jr., licentiate of Charleston Presbytery, was declined on the ground of a previous engagement. A correspondence also entered into with the Rev. John Breckenridge, D. D., Rev. Mr. Auld and Rev. Mr. McQueen, of Laurel Hill, N. C., but without effect.

At a meeting held November 1, 1841, under nomination of the Session, Mr. John D. Wilson was elected pastor, by a vote of 9 to 5. The minority yielding, the call was prosecuted, but finally declined.

The church being thus dependent upon the most occasional supplies, the session, on the 6th of July, 1842, invited the Rev. Mr. Gildersleeve to supply them permanently, till such time as they could nominate a pastor. Their attention was now directed to the Rev. C. C. Jones, who was addressed on the subject. But he declining, the Session resolved, Oct. 26, to nominate Rev. B. M. Palmer, Jr., of Savannah, Ga.; accordingly, at a meeting of the members and pewholders, held November 7, 1842, Mr. Palmer was chosen without opposition, at a salary of \$1,500 per annum, and the Session was directed to make out the call and present it before the Presbytery of Georgia.

Mr. Palmer, having accepted the call, took charge of the church on the last Sabbath in January, 1843, and was installed pastor by the Presbytery of Charleston, May 7th of the same year.

The lecture room being found too small and inconvenient, it was resolved at the annual meeting, in May, 1845, to enlarge it, and subscriptions were immediately taken for this purpose. A contract was made by the temporal committee with Mr. Killian, builder, to erect a building with a basement and upper room, upon the old site given by Col. Blanding. Its dimensions were to be 55 feet in length, (with a portico of 8 feet), 30 feet in width, 18 feet in height, in the upper story, 9 feet in the lower. The building was finished in the early part of the year 1846, and opened for public worship. Its cost to the church was \$2,200, exclusive of the old building, the materials of which were used in the new.

On Sabbath, the 15th of June, 1845, Mr. Andrew Crawford and Mr. Josiah Smith were unanimously elected Ruling Elders, but they both declined. At the same time, and by a like vote, Mr. Martin was requested to resume the duties of an elder, to which request he acceded.

We have been assisted thus far by a MSS. History, of the Columbia Church, from the pen of Rev. Dr. Palmer, now of New Orleans, down to the year 1845; the last date mentioned.

We add the tables of the officers of the Church and congregation as he has given them from the date of the organi-

zation of the church, which he dates in the year 1810. We have shown that there was an earlier organization, more or less perfect, in June, 1795. See our history of the Presbyterian Church in South Carolina, Vol. I, pages 595, 596, 639. Dr. Palmer seems to have regarded this organization rather of a missionary character, than as of a full and regularly organized church. Efforts were made to obtain the services of Daniel E. Dunlap. As early as 1794, a subscription of £111 had been made towards his support, and more was probable, and he was ordained and installed by the Presbytery of South Carolina, on the 4th of June, 1795, the Presbytery meeting for this purpose, in the State House. He died on the 30th of Sept, 1804, nine years and three months, nearly, after his installation. A call for the pastoral services of Dr. Palmer from the First Presbyterian Church of New Orleans, was brought before the Charleston Presbytery at its meeting at Beech Island, in October, 1855, and was strongly urged by the able commissioners from New Orleans, but unsuccessfully, Dr. Palmer's services being not only important to the Columbia Church, but to the Theological Seminary, in which he was a Professor. The commissioners gave notice of an appeal to Synod. The next year it was brought before the Presbytery, meeting at Orangeburg, in October, 1856, with no other result. The appeal was then taken up to Synod, meeting in November of that year at Chesterville, when the decision, after long debate, resulted in his release from his relations to this church as its pastor. His resignation as Professor of Ecclesiastical History and Church Polity in the Theological Seminary was tendered to the Board of Directors of that Institution, and his removal to New Orleans took place in January, 1857.

We quote the tabular view of the officers of the church and congregation given by Dr. Palmer, which begins some six years after the death of Rev. Mr. Dunlap.

TABLE SHOWING THE SUPPLIES OF THE PULPIT.

NAMES.

Rev. John Brown, D. D.....	1810 to Dec. 1811, about 2 yrs.
Rev. Benjamin R. Montgomery, D. D.....	Jan. 1812 to July 1818., 6 yrs. 6 mos.
Rev. T. Charlton Henry, D. D.....	Nov. 1818—Jan. 1824, 5 yrs. 2 mos.
Rev. Robert Means.....	Jan. 1824—March, 1827, 3 yrs. 2 mos.
Rev. John Bennie.....	Jan. 1827—July, 1831, 4 yrs. 1 mo.
Rev. Thomas Golding, D. D., and Dr. George Howe,	} ...July, 1831—Jan. 1833, 1 yr. 6 mos.

Rev. S. C. Jackson, D. D.....	Jan. 1833—May, 1833, 4 mos.
Rev. A. W. LeLand, D. D.....	Jan. 1834—Jan. 1837, 3 yrs.
Rev. John Witherspoon, D. D., LL.D. . .	July, 1837—May, 1839, 1 yr. 10 mos.
Rev. J. H. Thornwell, D. D.....	May, 1839—Jan. 1841, 1 yr. 8 mos.
Rev. B. Gildersleeve.....	July, 1842—Jan. 1843, 7 mos.
Rev. B. M. Palmer, Jr.....	Jan. 1843—Dec. 1855, 12 yrs 11 mos.
Rev. J. H. Thornwell,....	Feb. 20, 1856—Sept. 1861, 5 yrs. 7 mos. 19 days.

TABLE OF RULING ELDERS.

NAMES.	WHEN ELECTED.	REMOVED.	TERM OF SERV.
Col. Thomas Taylor.....	May, 1810...	Died Nov. 13, 1833,	23 yrs. 6 mos.
Mr. Murphy.....	May, 1810...		
Mr. Zebulon Rudolph.....	May, 1810...		
Mr. Thomas Lindsay.....	May, 1810...	March 25, 1816 to	6 yrs.
Edward D. Smith, M. D.....		Died 1819, St. Charles Mo.	
V. D. V. Jamieson, M. D.....	July, 1820...	Died Dec. 15, 1836.	16 yrs
Mr. William Law.....	July, 1820...	Feb. 25, 1852..	30 yrs.
Thomas Wells, M. D.....	June, 1824...	In 1847, to N. Y....	23 yrs.
Mr. James Young.....	June, 1824...	Died June 20, 1834.	10 yrs.
Mr. Robert Mills.....	June, 1824...		
Col. John Taylor.....	June, 1831...	April 16, 1832.....	10 mos.
Mr. James Ewart.....	June, 1831 ..	Died Oct 5, 1835..	4 yrs.
Mr. G. T. Snowden.....	June, 1831...	Died April 25, 1853.	22 yrs.
M. Becket, M. D.....	Nov. 1835...	Removed.....	
Mr. Sidney Crane.....	Nov. 1835...	Died 12 Mar. 1850.	15 yrs.
Mr. James Martin.....	Nov. 1835...	Removed.....	
Mr. Andrew Crawford.....	Nov. 1846...	Died May, 1880....	34 yrs.
Prof. R. T. Brumby.....	March 1852,	Removed 1856.....	4 yrs.
	installed		
	May 16th.		
John S. Scott.....	Feb. 20, 1853	Died Apr. 5, 1863..	10 yrs
Levi Hawley.....	Feb. 20, 1853	Removed.....	
A. L. Kline.....	Feb. 20, 1853	Removed in 1856..	3 yrs.

LIST OF PRESIDENTS OF THE CORPORATION OF THE FIRST PRESBYTERIAN CHURCH IN COLUMBIA, S. C., INCORPORATED AS A CONGREGATION DECEMBER, 1813.

Ion. H. W. DeSaussure.....	Elected in 1823
Ion. Judge Nott.....	Elected May 12, 1828
Col. John Taylor.....	Elected May 11, 1829
Ion. H. W. DeSaussure.....	Elected May 9, 1831
Col. Abram Blanding.....	Elected May 13, 1833
David Ewart.....	Elected May 9, 1836
John A. Crawford	Elected May, , 1845

LIST OF SECRETARIES OF THE CORPORATION.

David Ewart.....	1821
Samuel Guirey.....	1824
John Ferguson.....	May, 1825
G. T. Snowden.....	July 5, 1827
James Ewart.....	May 10, 1830
John A. Crawford	Dec. 12, 1831
G. T. Snowden.....	May 12, 1834

In 1851, the communicants were, whites, 167 ; colored, 32 ; total, 199.

Of the elders of this church, with whom the writer has been personally acquainted, the first was the patriarch of Columbia, Col. Thomas Taylor, who, with James Taylor, owned the lands on which Columbia was built. The residence of the former being in the northern part of the city. He was born in Virginia, Sept. 10, 1743, and died in Columbia, Nov. 16, 1833, aged 90 years, 2 months and 6 days. He was a Colonel in the war of the Revolution, and was distinguished for his personal bravery and wise conduct, was a member of the Convention which framed the Constitution of the State. He, with Benjamin Waring, were the signers of the letter to Rev. David B. Dunlap, March 20, 1794, which led to his ordination and installation, on the 4th of June, 1795, as pastor of the Columbia Church. He was a man of venerable appearance when the writer first knew him, of spotless character and irreproachable life, having the good of the church greatly at heart. Few men had greater influence, or were more beloved. Of Dr. Smith we have already written. Of Dr. Van De Vastine Jamison we might know, from his very name, that the blood of the Church of Switzerland and of Scotland ran in the veins of his ancestors. We can trace it from the Helvetic Church to that of Scotland. His remoter ancestor removed from Switzerland to Scotland, thence to N. Ireland, thence to Pennsylvania, and through Virginia here. He practiced as a physician in Orangeburg, and was several times a member of the Legislature. About the year 1805, he became a member of the church in Columbia, and in July, 1820, was elected an elder of that church. He was a man of prayer. It was never neglected, either in his closet or his family. The Sabbath was to him a day most strictly observed, and he required its strict observance in his own household. His remains repose in the family burying ground at White Hill.

William Law was born in Antrim Co., Ireland, April 16, 1779. United with the Presbyterian Church, Fairfield District, in the spring of 1813. Settled in Columbia in November, 1818, was ordained a Ruling Elder July 9, 1820, and fell asleep in Jesus, Feb. 25th, 1852, aged 72 years, 10 months and 12 days. He was, for 21 years, Treasurer of the Theological Seminary, to whose interest he was devoted, having

devised liberal things for its future, had not his means been lost by the fortunes of the war. He was faithful to all public trusts. A sound judgment, a firm purpose, patient labor, and prudent counsels crowned his life with honor, and made the world a loser in his death.. He was kind to the poor, generous in his charities to the church, lived without guile, and died without fear.

James Young was born at Castorphine, near Edinburgh, Scotland, and died on the 20th of June, 1834, in the 65th year of his age. He was a man of genial disposition, kind and hospitable, and sincerely devoted to the best interests of the church. He is said to have been one of the first members of this church, and of his estimable wife, so well known among us, Mary Bryce Young, who died January 5, 1855, it is said she was one of the original 12 who constituted the infant Church of Columbia. This could only be true of the reorganization of the church under Dr. Brown, in 1810.

Col. John Taylor became a member of the church on the 4th of September, 1830, and was elected an elder in June, 1831. He was born on the 4th of May, 1770. He was a man greatly beloved in all the relations of life. He had been a Representative and Senator in the Legislature of his State, and had held the same offices in Congress; had been a Trustee of the College, and Governor of South Carolina, and in all these relations been faithful. His connection with the Session was a brief one. He was deputed as an elder to attend the Pre-bytery of Harmony, and was enrolled as a member at its meeting in Camden, on the 5th of April, 1832. It was the only Session of that body which he attended. He was taken sick immediately after the first day's session, and died on the 16th of April, 1832. He was taking a deep interest in matters of religion, was a Director, at the time, of the Theological Seminary. In public and private life he lived honored, and died lamented.

James Ewart and G. T. Snowden were elected to the eldership at the same time with Governor Taylor. James Ewart died on the 5th of October, 1835.

Gilbert T. Snowden was born in Cranberry, N. J., October 1, 1794. In his third year he was deprived by death of his father, Rev. Gilbert Tennent Snowden. His mother afterwards was married to Rev. Andrew King, by whom he was kindly treated. He had commenced the study of the lan-

guages, when, reflecting upon his dependent condition, he laid aside his books and entered upon mercantile pursuits, and after being occupied for several years in different large houses in various places, he finally settled, in 1821, in Columbia, was successful in business, and acquired a happy competency. In the year 1819, while residing in New York, he became the subject of renewing grace, and became a member of the Cedar Street Church, under the care of Dr. Romeyn. He had sat under the preachings, too, of Dr. Greer and Dr. Rice. On his removal to Columbia he became the centre of a small praying circle, and was especially interested in the organization and conducting of Sabbath Schools, of which he was an efficient promoter. He often sat, too, as a member, in the higher judicatories of the church, and became deeply interested in its progress. From the first planting here of the Theological Seminary of the Synod of South Carolina and Georgia he was a prominent and valuable Director, and for some years before his death, the President of its Board. He died of a lingering illness, extending through a period of three years, often tortured with severe pains. Yet his mind was clear, his judgment sound, his memory strong, his hope unshaken. He not only met death with composure, but even with triumphant faith, on the 25th of April, 1853.

Sidney Crane was born at Newark, N. J., Aug. 22, 1791, removed to Columbia, December, 1820, united with the church Oct. 6, 1831, was ordained a Ruling Elder Nov. 7, 1835. He was an example of true piety, ordering his household in the fear of God. He died in the faith of the gospel, March 12th, 1850. "Mark the perfect man and behold the upright, for the end of that man is peace." Ps. xxxvii, 37.

Mr. James Martin was also ordained an elder, Nov. 7, 1835. While he remained with us he was noted for his advocacy of the truth as contained in the Westminster Confession, in those trying times which ended in the division of the Presbyterian Church in the United States. He removed from this to Charleston, the date not remembered, an earnest and devoted servant of the Lord.

Mr. Andrew Crawford became a member of the Presbyterian Church of Columbia on the 6th of October, 1831, and was ordained an elder in 1846. On the resignation of Mr. Law, in 1851, on account of his increasing infirmities, Mr. Crawford was appointed Treasurer of the Theological Semi-

ry, and served it with great faithfulness, until the year 1867, when he was succeeded by Mr. Muller. His interest in the Seminary continued unabated. When the Seminary was transferred to the Southern General Assembly, in 1863, its endowments were stated to amount to \$277,940. On the approach of Gen. Sherman to Columbia, Mr. Crawford bore away its securities to a place of safety, but returned to find his own dwelling consumed, and to realize that his own fortune had mostly disappeared, and that, according to his valuation, the endowments of the Seminary could not be rated more than \$81,932, less than the third part of the original investment. From this point of financial depression, the church, as it was able, gradually restored it.

John S. Scott, who was ordained an elder in 1853, was a native of Ireland, and died April 5, 1863, aged 53 years. He was a man of a strong mind, and died, as he had lived, in the faith of the gospel.

Dr. Palmer had continued to serve the church for some time after his entrance upon his duties as a Professor in the Theological Seminary, but in January, 1856, withdrew wholly from his connection with the church in any pastoral relation, and became the temporary supply of the church at Orangeburg until his removal to New Orleans.

NOTE.—In the preceding it will be perceived that we have advanced considerably beyond the decade 1840—1850.

HOREB CHURCH has been dependent for the public ordinances of worship very much upon sharing the ministerial services with other and neighboring churches. Thus, the Rev. Mr. Brearley, when settled at Winnsboro, bestowed a portion of his labors upon this church, and this for 16 or 17 years. There were other ministers who served the church for a shorter time, as Rev. Mr. Boggs, then Mr. Logan for a few months. When Rev. Samuel H. Hay was called as pastor of the church, he was regularly installed as such on the 4th Sabbath of December, in 1844. This relation terminated early in 1846. The Church then called G. C. Logan, and he was regularly installed as their pastor. He dwelt in this congregation, ministered to them, greatly beloved, for about two years, was buried at their church, and his sepulchre is among them to this day. As his health failed before the close of his second year's ministry was ended, the licensed students of the Theological Seminary filled out his term of service. After a

lingering illness of eleven weeks, he departed from this life on the 10th of June, 1848. An appropriate minute was adopted by his Presbytery, an obituary descriptive of his character and worth were published by his associates in the Theological Seminary. MSS. Minutes of the Harmony Presbytery, pages 500, 501. After this the Rev. Julius J. Dubose was stated supply at Horeb for two years. His health continued infirm until his death in April, 1853. Its elders were James McDill, Nathaniel Mavin, Jacob Bookman, William Gilbert, Charles B. Douglass, in 1845.

AIMWELL and Horeb have sometimes been united under the same pastoral charge. The Rev. Mitchell Peden was ordained pastor of Mt. Olivet Church in 1839. He supplied Aimwell by private engagement for two years, and afterwards, from October, 1842, from year to year. The supply was but once a month. It became afterwards still more infrequent and irregular. In 1840, Horeb had 37 members; in 1846, 43 members. The Presbytery of Harmony met at this church in October, 1842. In 1841, 1842, the church lost four of its members, two of whom were elders. John Rosborough, Sr., had held this office for 35 years. He was venerated in the church. The members looked up to him as children to their father. He died October 8, 1842(?). His wife, Anne Rosborough, preceded him, having died on the 5th of Dec., 1841. His death was universally lamented. William Rosborough died Oct. 28th, 1841, and Dr. James J. Rosborough, August 15, 1842, both sons of John Rosborough, Sr.

The Rev. George C. Logan was ordained and installed over this church in October, 1845, and died, as we have seen, on the 10th of June, 1848. Both this church and Horeb were united under his pastoral care. The Rev. J. J. Dubose, as appears from the records of the Session, presided over that body as Moderator, on March 11, 1849. He was at that time probably within the bounds of the congregation, and officiating, as his health would allow, in religious service. In 1845, John E. Robinson, John M. Goza, and Geo. R. Hunter were elders of this church. A. R. Craig was ordained April 24, 1847, J. M. Goza, R. R. Rosborough ordained April 7, 1850. The deacons were J. A. Kennedy and R. A. Rosborough. Communicants in 1841, 37; in 1846, 43; in 1850, 40.

SCION, (WINNSBORO').—The last record of Rev. William Brearley, in the Session book of this church, is dated Oct. 21,

1. He was called to the Darlington Church in April, 1842, and installed in that pastorate on the first Sabbath in May of that year. Mr. Brearley's name first appears in the minutes of the Presbytery of Harmony, March 23d, 1836. He was ordained as evangelist, at the request of the Winnsboro' Church, but it does not appear that he was installed as its pastor. Mr. Brearley, therefore, had been the stated supply at Winnsboro' for 16 years.

The Rev. Samuel H. Hay was ordained and installed pastor of the Winnsboro' Church on the 28th of October, 1844. He was released from this charge on the 4th of April, 1846, and at the same meeting of Presbytery was dismissed to the Presbytery of Charleston. The church next called the Rev. Malcolm D. Fraser, lately pastor of Lebanon Church, Jackson's Creek, who was installed on the 4th Sabbath in April of the same year, 1846. His health becoming infirm, he resigned the pastoral charge on the 6th of November, 1853.

The elders ruling in this church, in 1845, were Mr. James Creight, and Col. Wm. M. McCreight, and Jas. R. Aiken. The deacons were O. R. Thompson and David Campbell. In 1850, 24 members had been admitted to the church on examination, and 3 on certificate. The congregation under pastoral charge consisted of 44 families. There were 68 white communicants, and 28 black, making a total of 96 members full communion.

LEBANON—(Jackson's Creek).—On the 1st of April, 1841,

Rev. Malcom D. Fraser was received from the Presbytery of South Alabama, where he had been pastor of the church at Wetumka. He was called by Lebanon Church, and was installed as its pastor on the first Sabbath in May of that year. On the 4th of April, 1846, this pastoral relation was dissolved, the church declared vacant, and Presbyterial supplies appointed. On the 8th of October a call was laid before the Presbytery of Harmony for the pastoral services of Rev. Edwin Cater, then of the South Carolina Presbytery. Having been dismissed from that Presbytery, and received by Harmony, a joint call was presented from the Lebanon Church and that of Salem (Little River), which was placed in his hands, and by him accepted. The Presbytery of Harmony at this, its adjourned meeting in Charleston, proceeded for his installation over the two churches, at Lebanon Church, both churches having their representatives present,

the installation to take place on the first Sabbath in January, 1847. The pastoral relation of Rev. Edward Cater to these two churches was dissolved in 1849. Dec. 14, 1849, the Rev. T. A. Hoyt became pastor and served to April 3, 1851.

The membership of this church in 1841, was 173. The elders in this church, in 1847, were David Milling and John Thompson, in 1848, the same, with the addition of Thomas Stitt.

SALEM--(Little River).—A call from Salem (L. R.), for the services of Rev. R. C. Ketchum, was laid before Presbytery in April, 1840, and by him accepted. A committee, the presiding officer of which was Rev. Wm. Brearley, was appointed to meet on Saturday before the first Sabbath in May, for his installation. The election by the church may have been, as we are informed it was, on the first of September, 1839. This pastoral relation was dissolved, and the church declared vacant in November, 1844. Supplies were ordered for it in 1845. This church joined with Lebanon in the call to Rev. Edwin Cater, as has before been mentioned, in January, 1847. The call of the church was dated April 14, 1846. He is spoken of as of the class of revivalist preachers, and this may account for the fact that this church, which is reported as having 45 members in 1841, 30 and 31 in 1845 and 1846, reports 85 and 92 in 1848 and 1849. He resigned this charge June 24th, 1849. The elders, in 1845, were William H. Bradley, Samuel McBride, and Matthew E. Muldrow.

MOUNT OLIVET.—The Rev. Mitchel Peden still retained the pastorship of this church, and continued to do so till near the close of the year 1844. On the 24th of October, 1840, seven persons were admitted to the church from Scion Church, which had been dissolved by Presbytery on account of the paucity of its members. Those who remained being directed to attach themselves to Mt. Olivet Church. Ten others were admitted on examination, and in 1842, seven more. In 1842, Capt. James Johnston, ruling elder in Scion Church, was elected to the same office in this, and in October, of the same year, A. M. Caruthers was elected as ruling elder, and ordained as such. Five were admitted on examination in 1842, nine by certificate, and one on examination, making a total of communicants 79. Many colored persons were admitted. The Bible class was well attended in the spring and summer and fall. Rev. Malcom D. Fraser became the stated

ly early in 1845, S. R. Frierson in 1847-48, and was succeeded by Rev. J. R. Gilliland in 1849. In May of that year, Daniel McCollough and James Caldwell, Esq. were called and ordained as Ruling Elders. The white communicants in that year were 47, the colored 26, total 73. The ruling Elders in this church, in 1845, were James Johnston, A. Caruthers, M. D., A. Beatty, R. B. Caldwell.

CONCORD CHURCH, (Fairfield District).—The Rev. John Glas was pastor of this church in connection with Purity Church, in Chester District, in 1839, and this arrangement continued till his removal to James Island, near the close of 1846. The bench of elders (seven in number) were the venerable Samuel Banks, Esq., Robert Caldwell, William Wilson, A. Banks, Henry Moore, John McCollough, and Alexander N. Hindman.

Of these worthy men, Samuel Banks, Esq., was especially venerable, as a Christian, a Ruling Elder, a useful citizen, a laborer, and a parent. He raised up a family of ten children, five sons and five daughters, all of whom he had the business of seeing members of this church. By his last will he directed that a large copy of the Holy Scriptures should be given to each of his grand-children, forty-seven in number. Two of his sons, Alexander R. Banks and William Banks, the one now residing at Rocky Mount, La., and the other, the well known pastor of Catholic Church, for so many years, were ministers of the gospel. Although this venerable man was quite infirm, with age, and his body tottering, shaking with palsy, he was constant at church through summer's heat and winter's cold, until about a year before his death, which occurred on the 16th of January, 1851, at the age of 87 years. A few years before the death of Mrs. Banks, Rev. A. R. Banks came from the West on a visit to his aged parents. They had the pleasure of hearing them both preach at Catholic Church, the one in the morning, the other in the afternoon. It was from the same pulpit from which he had his first sermon preached in America. His cup of joy was filled to overflowing. Two of his sons ministers of the gospel, two others elders in the Presbyterian Church, and a deacon in the Baptist Church.

On the 14th of October, 1848, the question of separating the district of Fairfield from the Presbytery of Harmony, and annexing it to the Presbytery of Bethel, was brought before

Synod. After discussion, the decision of the question was deferred until the next annual meeting. After a full exchange of views, it was then resolved, that so much of Fairfield District as is included in a line running from the mouth of Big Wateree Creek to the junction of the north and south forks of Little River, and thence up the north fork to the Chester line, including the churches of Concord and Mt. Olivet, be set off from the Presbytery of Harmony, and attached to the Presbytery of Bethel, and placed under the care of the same. [Printed minutes of Synod for 1848, pp. 13, 14, 1849, pp. 10, 12.] The membership of Concord Church in 1841, was 94, In 1849, James R. Gilliland, being stated supply, it was 135, 32 of whom were colored.

BEAVER CREEK.—This church, which is in the upper part of Kershaw District, still had for its pastor the Rev. Samuel Donnelly. Its total membership in 1841 was 119; in 1845, 165, of which 48 were colored. In 1849, 170, of which 61 were colored members. Its elders, in 1845, were Dr. T. L. Dunlap, Joseph Cunningham, J. B. Cureton, James Summer-ville, John Barnes, Zadock Parry, Isaac S. Thompson, Samuel Spencer.

N. B.—The following description of the relative geographical position of the churches in Chester District, or County, is so clear that we insert it here, although it has not influenced us particularly as to the order in which we have written of these churches. Mr. Saye writes us, September 6, 1869, thus :

“The churches in Chester County, as now constituted, are, 1st. *Catholic*—fourteen or fifteen miles from the C. H., in the direction of Rocky Mount, and between Rocky Creek and Little Rocky Creek. 2nd. *Pleasant Grove*—6 miles from the C. H., in the direction of Catholic. 3d. *Purity*—2 miles from the C. H., on the same road, near which the two preceding are situated. 4th. *Purity*—in town. 5th. *Carmelhill*—13 miles from the C. H., in the direction of Unionville, was an *independent* church. 6th. *Fishing Creek*—situated near the Creek, and about two miles below where the York and Chester Line crosses the stream. This church has another house of worship midway between the old church and the C. H., 6 miles from each. It is called Uriel. 7th. *Cedar Shoal*—16 miles from the C. H., nearly on the road from the latter to Lancaster C. H. It is nearly midway between “Old Richardson,” or Low-

Fishing Creek, and what was a branch of Catholic, called Bethlehem, near Beckhamville. 8th. *Zion*, situated on one of the roads from Chester C. H. to York C. H., and near the county line.

In addition to these churches in our connection, there are two old congregations in the Associate Reformed body, to wit: *Hopewell*, situated six miles west of Catholic, and in the neighborhood both of Pleasant Grove and Purity. It was constituted at the outset of families that had worshipped at Catholic, and drew largely from it and Purity about the time

McCullough's defection. 2nd. *Union*—situated between Fishing Creek Church and Catholic, twelve miles from the C. H., six from Fishing Creek Church, five from Cedar Shoal Church. Some disaffected members from Fishing Creek Church originated it about the commencement of this century. Both these are large congregations. There were around Catholic, fifty years ago, four churches of reformed Presbyterians, founded by *Martin* and others. All these have passed away by emigration to the free States. I understand also that there was an Associate congregation or two in the same territory. You notice that we have but one church in the western half of the county. That territory has belonged to *Methodists, Baptists, Universalists, &c.* I understand that the Associate Reformed people have organized a church at the C. H., or intend doing it soon. We were engaged at the commencement of the war in collecting a church about six miles from Fishdam, near the line of this county and Fairfield, but in the trouble and excitement of the time, let it drop."

CATHOLIC CHURCH.—This church, in 1840, reported its membership as amounting to 300. During the first 8 years of this decade the largest membership was 308, the average was 288. The members in 1847 were 308, in which were included 30 colored. The Rev. Wm. Banks who was licensed on the 4th of April, 1840, was ordained and installed as pastor of this church on the 25th of February, 1841, by Bethel Presbytery. He continued in this pastorate till 1869, when he resigned, owing to feeble health and the wide extent of his pastoral charge. In 1848, we find him pastor also of Pleasant Grove, in connection with Catholic. In 1848 and onward, the average membership of Catholic Church was 195, of whom an average of 19 were colored. The average membership of Pleasant Grove was 202, of whom some 39 were

colored. In the first eight years 97 had been received on examination into Catholic Church, and 60 by certificate, that is, 157 had been received during that time. A similar record could be made of Pleasant Grove, which eventually became the larger of the two. And that the total under the charge of this pastor did not swell to a still larger amount is to be accounted for by losses by death, but chiefly by emigration to the Southwest. Many of our families began to migrate to the West. In 1830 and 1831 great numbers migrated to Ohio and Indiana, about the time of the exodus of the Covenanters. About 19 years ago (*i. e.*, about the year 1857), a large colony from both Catholic and Pleasant Grove removed to Tipton Co., Tenn., and settled in the neighborhood of Portersville, and has become a large working church of near 200 members. Another colony went out, chiefly from Pleasant Grove, some time after, and settled in Jackson Co., Ga., and uniting with some other Presbyterians, they organized a new Presbyterian Church, and called it Pleasant Grove. Another soon after left us, and settled in the northeastern part of Alabama, organized another Presbyterian Church. Again another colony from Pleasant Grove emigrated to Dallas Co., Arkansas. As the country was new, they organized a township, and called it Chester; and about the centre of this township they built a large academy, and organized a church, and gave it the name of Pleasant Grove. And still another colony, with three of our Ruling Elders, emigrated to Mississippi; most of them settled in Itawanibe County, and uniting with small Presbyterian communities there, they aided greatly in building them up. "Thus," says Mr. Banks, "during the ministry of your last pastor, these five colonies have migrated from this pastoral charge, cherishing their religious principles, and transplanting in those new and fertile regions the scions of Presbyterianism, to grow and flourish, and produce, in coming years, the rich fruits of order, intelligence and piety. And still the waves of emigration from these churches rise and flow westward every few years. Is it, therefore, strange that old Catholic, this fruitful mother of churches, now in her old age, after the loss of such multitudes of her children, should become weak and despondent, like Zion in the days of the prophets, when he uttered the words of our text, Isaiah, xlix, 15, 16, for her encouragement. [Sermon of Rev. William Banks, for twenty-nine years pas-

of this church, preached from Isaiah, xlix, 15, 16, on the first anniversary of the organization of Catholic Church, Columbia, S. C. Printed at the Presbyterian Publishing House, 176.] Some of the facts mentioned in this discourse may refer to dates later than that of the decade ending at 1850. We leave it to others to locate them as to time.

HOPEWELL CHURCH, Chester District.—The Rev. S. B. O. Wilson was pastor of this church in 1840. It had a membership at that time of eighteen. It was vacant in 1842, 1843, and 1844. Its membership in these years was seven. The Rev. Lupton W. Curtis was its stated supply in 1845, 1846 and 1847, in which year its membership rose to twenty-nine. The Rev. J. R. Beard, in 1848, became its minister. The membership in this and the following year was thirty-seven and thirty-nine. It is reported as vacant in 1850, having a membership of forty-one. The Elders in 1845 were, Isaac McFadden, Wm. P. McFadden, Wm. B. Dunlap, A. Millinglaw.

SIX MILE CREEK—This church was united with the preceding under the pastoral charge of Rev. S. B. O. Wilson, in 1840. Its membership in 1840, of fifty-four, and in 1841 of 58. It was vacant in 1842. It enjoyed the services of a stated supply in 1843, its membership forty-two. It was vacant in 1844. It had the services of Rev. James R. Baird, in 1845, as stated supply, who became the pastor in connection with Hopewell Church, in 1846. It was vacant in 1847 and 1848. It had a stated supply in 1849, and was under the pastoral care of Rev. E. P. Palmer, in connection with the churches of Waxhaw and Lancasterville, in 1850. Its membership at this time was forty-one. The Elders in 1845 were John M. Doby, Robt. Walkup, Henry Anderson.

PURITY CHURCH, Chester District.—The Rev. John Douglass continued to serve this church as its pastor, in connection with Concord Church, until the fall of 1846. In 1847, the Rev. Samuel C. Pharr, of N. C., was their supply for a few months. In January, 1848, they were visited by Rev. Donald Auld, of Harmony Presbytery, who was installed as their pastor, in April, 1848. His father was a practicing physician in Edisto Island. His early attraction was toward the profession of medicine, and graduating at Charleston College, he studied medicine, and took the degree of M. D. at the Medical College of that city; attended the lectures of the Medical

College of Philadelphia, and practiced his profession for a season at Memphis, Tenn., and at that time seemed far from the kingdom of Heaven. But afterwards, on his return to Charleston, he became a subject of Divine Grace, and a member of the 2nd Church, under the pastorate of Dr. Smyth. He now also became a member of the Theological Seminary, at Columbia, with the view of preparing for the ministry of that gospel he had embraced. This was in 1835, but his suffering from impaired health did not permit him to remain through the entire course. He returned to Charleston after the first year, and resumed his studies privately under the direction of Rev. Dr. Smyth, was licensed by the Charleston Union Presbytery, November 3d, 1837, preached at the Wapetaw Church for a few months, was ordained as evangelist January 6, 1839. We have found him preaching as a supply at Darlington C. H., then as pastor at Bruington Church. He now removed to Purity Church, in Bethel Presbytery, was installed as its pastor in April, 1848, and remained with this church a little over four years, when he removed to Florida, where he died October 29, 1857, in the 20th year of his ministry, at the age of 48. He spoke with a voice clear and distinct, with an utterance fluent and impressive, and was a popular and interesting preacher of the gospel. The Elders in Purity Church, in 1845, were, Maj. John Walker, John Reedy, and Adam Walker.

FISHING CREEK.—The pastoral relation between this church and its revered pastor, the Rev. John B. Davies, was at length terminated, at his own request, in December, 1841. He then removed to Davidson College, the residence of his son-in-law, Rev. S. B. O. Wilson, professor of languages in that institution, but continued to preach as stated supply to Bethel Church, in the vicinity of the college, until his death on the 9th of February, 1845, after a ministry of 49 years. In April, 1840, the church numbered 126 members, 19 had been received during the year preceding on profession of their faith, and two by certificate.

The Church was vacant in 1842, its total membership reported as 106.

James R. Gilland became its stated supply in 1843, its total membership that year, 117. The next year his name occurs as pastor, in which relation he continued until the 1st of November, 1848. Seventy-nine members were added during

his ministry, 30 whites on examination, and 12 by certificate, and 57 blacks. Membership in 1849, 98 whites, 51 colored, total 149. He was succeeded by Arnold W. Miller, in 1849, in which year he was ordained and installed.

The Rev. John B. Davies was for long years the revered pastor of this church.

For the following account of his birth, education, entrance and continuance in the ministry, I am indebted to his son-in-law, Rev. S. B. O. Wilson, professor of languages at Davidson College, for his sketch published in the Charleston Observer. "This aged father in the ministry of the Presbyterian Church was born in the Waxhaw settlement, Lancaster District, S. C., Nov. 15th, 1772. In '78 he was bereaved of his mother. In May, '80, his father was barbarously murdered by a party of the British and Tories, to whom, as a patriot, he had rendered himself peculiarly hateful. He and his co-patriots while taking some refreshments, were surprised, and surrendered as prisoners of war; after which one of the party recognized him and shot him through the head with his own gun. Thus early in life he was bereaved of both his parents. One Lord however provided for him a friend in his maternal grandfather, Major J. Barkley. By him he was taken, and his education superintended.

The opportunities for obtaining an education then were not favorable. Few were the literary institutions in the South, and what few there were, were not furnished with important helps in the acquisition of knowledge, as libraries, apparatus, &c. The academic course of our friend was limited in its extent; but wiser than many youth, he improved his opportunities, and acquired an education, with all his disadvantages, which made him respectable and useful. In view of the benefit of a seat of learning well furnished with all the means necessary to a thorough education, he took a deep interest in and prayed for and gave to all those when opportunity offered, that he had good hope could be a blessing to the State and Church.

His friendship to Davidson College was manifestly strong and ardent. His frequent and liberal contributions—labor in distant rides to meet bodies with the friends of the institution to consult and adopt measures for its welfare, and his accepting the office of President of the Board of Trustees, and diligent attention to all the duties of that station, even when considerably indisposed, evinced attachment to the end. He was the president of the Board till death.

His own education did not close with the advantages of an Academy. He received the degree of Bachelor of Arts at Mount Zion College, Linnsboro', S. C., in 1791. After he graduated a year or two, in '93 he connected himself with the Church at Providence, and the same year, commenced the study of Divinity with Dr. Alexander, of Bullock's Creek. In 1796, he was licensed, and commenced his labors at Fishing Creek, Chester District, South Carolina. Of said Church he was ordained and installed pastor in 1799. After ministering to the saints for forty-two years, his connection with them was dissolved at his own request. Thence, in 1841, he removed to Davidson College, and became stated supply at Bethel, three miles southwest of that Institution. His age and infirmities were the reasons which he gave for not becoming pastor of Bethel. He was as diligent in all duties, as if the ob-

ligations of pastor had been assumed. During the short time of his ministry in this Church, he won the affections of the people—with them he was familiar, friendly and easy of access. Long will his memory be dear to those who waited on his labor of love. Nor will the sons and daughters of affliction, forget his attention, sympathy and kindness. To all who desired his services, of whatever name or condition, he was ready to render them. It was his habit and practice to do good to all men as he had opportunity; but especially to them who are of the household of faith."

Additional testimony as to his worth may be found in the minutes of the Presbytery of Concord, and in the semi-centennial discourse of the Rev. James H. Saye, delivered by appointment of the Presbytery of Bethel. He was long the stated clerk of the Presbytery of Bethel, as he had been of the Synod of the Carolinas. His records and the transcripts he made of the records of the ecclesiastical bodies with which he was connected are models in their kind, and should be carefully preserved.

The Rev. Mr. Saye sums up those results of his pastorship from 1799, as follows: Added by examination, 373; by certificate, 85; making a total of 478. Baptisms, infants 672, adults, 31, total, 723. Dismissions, 311, removed by death, 78. Marriages celebrated by Mr. Davies during his pastorate, 195. And of fees received, \$848. Communicants in the church when he left in 1841, 111. The Elders, in 1845 were, Alexander Crawford, J. Harvey Crawford, John S. Chambers, Robert Miller, John Poag, Robt. Stringfellow.

CEDAR SHOAL Presbyterian Church was a portion of the charge of the ministers above named. It has always been small. It was made up mostly of the Gaston and Davidson family connection. It has gathered strength and lost it from time to time. It is now recuperating, and has as fine a prospect as at any preceding time. It is closely hemmed in by other denominations, and has lived in this condition. The Elders of Cedar Shoal have been, Joseph Gaston, Esq., Mr. White, P. B. Gaston and Lionel Davidson. The Elders, at the time of this writing, are, D. G. Stinson, Esq., John F. Davidson, J. N. Jamison, and Wm. L. McCorkle, [Mss of J. H. Saye]. The membership of this church has varied from 20 to 34.

BULLOCK'S CREEK.—The Rev. William B. Davies continued to act as stated supply to this church and Beersheba, as we have said already. The membership was 121 in 1840, in

Each year four were received on examination. It was 81 in the following year; 80 from 1842 to 1845; 52 from 1846 to 1849, inclusive; 51 in the next two years.

The Church of *Beersheba* was also connected under the charge of Rev. Wm. B. Davies as stated supply. This church had 170 members in 1840. From 1841 to 1849 it reported 50 members.

The new house of worship, the erection of which was projected for in 1839, was built by Mr. Joshua Hudson, and a final settlement for the same was made on the 6th day of December, A. D. 1842. The Elders of Beersheba Church, 1845, were, William Brown, Sr., Hugh Allison, Hugh Key, Hilleriah McCawl, Eli Meek, James Caldwell.

"The Rev. William B. Davies, the first Licentiate of Bethel, is the son of the Rev. John B. Davies, and a native of Chesapeake County, South Carolina, was educated by his father, attended for a short time the school of the Rev. John McKemie Wilson, and graduated at the University of North Carolina; licensed to preach by Bethel Presbytery, May 13th, 1826; ordained as an evangelist by the same body, November 10th, 1832. From the time of his licensure to that of his ordination, his health was so infirm that he was able to do but little regular work in preaching, but gave his attention mainly to teaching as Rector of the Bethel Academy. He, however, supplied as he was able the congregations of Shiloh, Long Creek, and perhaps other feeble churches in that region. Shortly after Mr. Johnson's removal from Beersheba, Mr. Davies took charge of that congregation in connection with Mullock's Creek and Salem. In a short time he gave up Salem, but continued to supply the other congregations as long as he had strength. His health was always infirm, but by close attention to diet and exercise, he was able to attend to a considerable amount of business, and to do as much preaching as any of his brethren. His social qualities were of a high order, and his preaching talents good. He was greatly beloved by the people of his congregation, and his brethren of the Presbytery.

MT. PLEASANT CHURCH.—In 1828, a petition was received from a number of persons in the vicinity of Mt. Pleasant Academy, praying to be recognized as a vacancy under the care of the Presbytery of Bethel; and to receive supplies. His request was granted [Minutes, p. 50]. It thenceforth

appeared as such. In 1831, Cyrus Johnson was its stated supply ; in 1832-33, in connection with Beersheba, and from 1835-1839, in connection with Bethesda, of which he was pastor. It is probable that a more perfect organization of the same community was in the mind of Rev. Cyrus Johnson when he reported [Minutes, p. 124] that a new church had been organized at Mt. Pleasant Academy, designated as Mt. Pleasant Church, consisting of thirty-five members, an Elder of which being present took his seat as a member.

In 1842, they reported to Presbytery through its Moderator that they had been for three years without the stated means of grace, that their numbers were becoming smaller through emigration, that they knew no encouraging prospect of securing the services of a minister, that it would be far better for them to become connected with neighboring churches, and that they may do this orderly they request the dissolution of their church organization: whereupon it was resolved that the request of the session of Mount Pleasant Church be granted, and that Rev. D. McN. Turner be appointed to act as Moderator on that occasion, and that the name of said church be stricken from the roll. [Minutes, pp. 358, 9.]

BETHESDA CHURCH (York).—In Jan., 1840, Andrew Harper Caldwell, a licentiate of Concord Presbytery, was invited to preach at Bethesda for one year. In October of the same year he was ordained and installed pastor.

The time covered by his pastoral services may be pronounced the period of Bethesda's affliction. During almost the entire period the chastening hand of God was upon the congregation. The four years of continuous sickness throughout the church causing the death of such a multitude. The severe drought of 1845, and subsequent immigration to the West are facts painfully familiar to the old by experience, and to the young by report. Under these adversities the youthful pastor's labors were greatly multiplied, and embarrassed. Having endured these toils amid discouragement for seven years, he, in 1847, having caught the spirit which transferred so many of his flock to the West, removed to Marshall Co., Miss., and took charge of two churches, where, laboring with his wonted fidelity, he remained for nearly a dozen years. He then removed to Lamar, Miss., and became pastor of a neighboring church, and was shortly afterwards appointed agent for the Synodical College at LaGrange, Tenn.,

both of which capacities he was eminently successful. About a year since he changed his location to Panola Co., Miss., and has charge of Sardis Church, and is to-day recognized as one of the most practical and active and useful minister of the West.

In January, 1847, Rev. Pierpont Edwards Bishop, who had just removed from Ebenezer to Yorkville, began his labors as stated supply at Bethesda. Thus alternating Sabbaths with Yorkville, he preached on here until 1851, when he was installed pastor of Bethesda. He removed from this church to the churches of Bennettsville, and Great Pee Dee, where he died in 1856, greatly lamented as a faithful and devoted minister of the New Testament. Each member of the Synod has the knowledge in his own mind, and the image of the departed father. All the features of his excellent character, and habits of his useful life are graven upon the tablets of all our memories.* The church, now deprived of her fourth pastor, seemed crushed by his departure from her, and was vacant for several months. [Ms. of Rev. John S. Harris, read before Synod of S. C., November 4, 1863.]

On preceding pages different occasions have been mentioned where the church has enjoyed rich effusion of the Holy Spirit. Rev. Daniel Baker visited it a *second* time in 1852. About thirty at that time were admitted to the church, and numerous others, who dated their religious impressions to this occasion, took their stand on the Lord's side. There have thus been four occasions in each of which the church has reaped a harvest of spiritual blessings. During the earlier pastorate of Mr. Harris, never less than twenty, and never more than thirty-five. The aggregate of additions, in six years of pastoral labors, is one hundred and sixty-eight members, and by these additions the membership has been lifted over and above losses by death and removals, from one hundred and eighty to *three hundred and five members*. These additions were all subsequent of the year 1850. Those which occurred under Rev. Mr. Harris,

NOTE.—He married Miss Adaline McKnight, of Statesville, N. C., in 1834, by whom he had five or six children, of whom one son and two daughters survive him. He had two brothers who entered the Episcopal ministry. Another died in preparing for the Presbyterian ministry. Another as a ruling Elder in St. Louis, Mo. Of his sisters, two married Presbyterian preachers.

the 5th pastor of this church, must have been between the year 1857, which was the year of his settlement as pastor, and the year 1863.

Mr. Harris gives, in his history, the succession of the *Elders* in this church from the beginning.

"The 30th, perhaps the 31st [see preceding history of this church] of the Elders, and of the 3d generation of them, was R. Mitchell Love. He entered the office in 1838, and wore its robes with acceptance and usefulness until his sudden death, February 17th, 1853. His family of five children are all communicants in the family of their godly ancestors.

The 31st, Dr. Geo. Campbell, a devoted Christian, a successful physician, and noble officer in the church.

The 32d, John Starr. The 33d F. A. Ervin, both elected in 1838. Others are also enumerated, elected in 1852 and onward."

He next speaks of the *Deacons* of the church.

"The office of the *Deacon*," he says, "was not filled until 1844; whence the neglect we cannot tell, but suppose it to have been the fault of the ministers in not unfolding the Scriptural warrant for this officer."

The first election resulted in the choice of the following: Col. H. Williamson, who removed to Panola, Miss., two years after. F. A. Ervin, who was promoted to the Eldership eight years afterwards. James M. McDowell, afterwards advanced to the Eldership; James Williamson, who was removed by death a few months after. To these others were subsequently added.

Of the *ministers of the gospel* who originated in the congregation, the seventh in the order mentioned by Mr. Harris is Rev. A. P. Silliman, a son of John Silliman, whose father was an elder in the neighboring church, Tirzah, connected with the Associate Reformed. Having removed to Georgia the father and his family connected themselves with the Presbyterian Church, of which the son is a highly useful minister, being pastor of Ebenezer Church, Clinton, Ala.

The eighth in the order of Mr. Harris's enumeration is the Rev. C. J. Silliman, who was born five miles east from Bethesda. His early life was passed under the superintendence of his uncle, John, his father, James, having died when C. J. S. was very young. He was graduated at Oglethorpe University, in 1852, and in the Theological Seminary at Co-

mbia, in 1855, and went, immediately upon his licensure, as missionary to the Indians west of Arkansas. After being here a short time, the symptoms of a fatal lung-disease were developed, and he died in the winter of 1856, among strangers in Texas, while on his way to his friends in Alabama.

Mr. Harris next gives a list of the *physicians* who had gone forth from Bethesda, thirty in number, stating the year when they began their practice, where they resided, and, if they had departed this life, when they died. This was to show that the old church had done well in the cause of Humanity," as well as in advancing the interests of true doctrine, and the soul's salvation. The facts recorded could only be ascertained by personal correspondence. We give the whole, though it carries us far below the present decade of 1840—1850.

The Physicians who have gone forth from Bethesda are as follows :

1. Dr. Josiah Moore. 2. Dr. Wm. Bratton. 3. Dr. Haslett Clendennin. 4. Dr. Wm. Gibson. 5. Dr. Jas. Davidson. 6. Dr. John S. Bratton. 7. Dr. Chas. Hanna. 8. Dr. Wm. Moore. 9. Dr. Alex. Clendennin. 10. Dr. Nathan Marion. 11. Dr. L. Q. Williamson. 12. Dr. M. A. Moore. 13. Dr. John Hall. 14. Dr. Sam'l Dale. 15. Dr. Wm. McNeil. 16. Dr. Ewart Starr. 17. Dr. Wm. Hemingway. 18. Dr. C. P. Sandifer.

Began to practice in 1798, in Danville, Ky. In 1803 removed to Yorkville. Began to practice at Pinckneyville, S. C., about 1880. Afterwards went to Winnsboro.

Began to practice in 1805, and subsequently went to Baltimore, Md.

Began to practice in 1810, and soon removed to Ga.

Began to practice in 1812, and removed to Ga. Was a son of Elder Elias.

Began to practice in 1812, and lived and died in York District.

Began to practice in 1809, and removed West to Ala.

Began to practice in 1814, and located in Yorkville.

Began practice in 1815, and settled in Baltimore, Md.

Began practice in 1816, and located near Charleston, S. C.

Began practice in 1825, in Lancaster Dist., where he still lives.

Began practice in 1819, in Yorkville, but afterwards moved to, and lives at Glen's Spring.

Began practice in 1820, in York Dist., where he still lives.

Began practice in 1823, and located in Lincoln Co., N. C.

Began practice in 1825, and located and still lives in York Dist.

Began practice in 1830, and located in York Dist., and died in 1842.

Began practice in 1835, and removed to Yorkville.

Began practice in 1837, in York Dist., where he still lives.

19. Dr. Thos. T. Sandifer. 20. Dr. J. Stanhope Mone. 21. Dr. R. H. Hope. 22. Dr. S. E. Bratton. 23. Dr. Washington McNeil. 24. Dr. J. R. Bratton. 25. Dr. F. Lindsay. 26. Dr. W. S. Moore. 27. Dr. R. L. Love. 28. Dr. Ratchford. 29. Dr. R. H. Hanna. 30. Dr. John McNeil.

To this enumeration of medical gentlemen we were also authorized to report the following as having entered the legal profession from our town :

Ex. Gov. Adair, of Kentucky, Robt. Clendennin,† Daniel McNeil,†

Erwin Clinton,* Minor Clinton,* Black Davidson,† Jos. G. Martin,† J. M. Martin,† W. A. Moore,* Edward Moore,† Sam'l. Givens,‡ and M. A. Moore† (Junior.) Being twelve in all,

†Settled in Yorkville. *Located in Lancaster. ‡Located in Arkansas.

19. Began practice in 1833, and removed to, and still lives in Mechenburg Co. N. C.
20. Began practice in 1839, and afterwards removed West, to Ga.
21. Began practice in 1840, and still lives in York Dist.
22. Began practice in 1842, in York Dist., but went to Memphis, Tenn., in 1859.
23. Began practice in 1841, in Chester Dist.
24. Began practice in 1845, in Yorkville, where he still lives.
25. Began practice in Yorkville, where he still lives.
26. Began practice in York Dist.—moved to Ga., and is now in York Dist.
27. Began practice in 1846, in York Dist., where he still lives.
28. Began practice in 1842, in York Dist.
29. Began practice in 1856, in York Dist., where he died in 1862.
30. Studied medicine in 1861, but is now (in 1863) in army.

As another illustration of the influence that has emanated from Bethesda, we may allude to the tide of emigration that has almost constantly been flowing from her borders. And here we strike a sea without a shore. It is beyond possibility for this generation to compute the flowing numbers of those who, from different motives, have forsaken their homes in Bethesda, and sought fields of labor and habitation elsewhere. She has sent forth her sons and daughters to organize, rebuild and sustain churches and mould society, and aid the commonwealth, into every State and into every portion of every State in the Confederacy west of So. Ca.

Could we indeed trace these offshoots of the parent stem, we would find vigorous plants, whose foliage and fruits have been long fructifying hundreds of communities.

But we close our sketch by the final remark that Bethesda has been greatly blessed of God.

Blessed in our soil, which, although so long under culture, still yields copiously to the husbandman.

Blessed in having had men of sterling worth for her original population, and the same as descendants.

Blessed in having had the means of Grace so uninterruptedly. During seventy years she has not been vacant for six months at any time.

Blessed in having had so few *pastors*, only five having been connected with her since 1794.

Blessed in the family succession in many of her officers. In one instance the office of Elder descended to the third generation. In seven others, two generations have sat on the bench. Blessed in having a people attached to the old place

of worship, and disposed to maintain the old metes and bounds of the congregation. Blessed in the respectable position ever maintained among her neighboring churches. Blessed in that she has achieved for the souls of all within her embrace, and in having sent forth her thousand additions to other churches, and occupants of other posts of honor and influence. Blessed to-day in having so large a body of communicants. May she ever be blessed of God, and may He make her in the future more than ever a Bethesda—a house of mercy and kindness to her people and the world!

EBENEZER—This church was favored by enjoying still the labors of Rev. Pierpont Edwards Bishop, of whom some account has been given in preceding pages. He closed his labors with this church in 1846. Lupton W. Curtis was its stated supply in 1847, and Rev. J. M. Anderson in 1848. Its membership varied during these years from 110 to 144. When a distinction began to be made, in 1847, between colored and white members in the statistical tables, the black members are reported as 29, the white as 108. The total as 137. Its Elders, in 1845, were, Joel Barnett, James Caruthers, Austin Choat, Joseph Douglas, James Simril, Jr., Jonathan Steele, Peter Garrison, Madison Neely.

UNITY.—This church was served by Rev. P. E. Bishop as stated supply from 1840. He was succeeded by Rev. J. M. Anderson, as pastor, in 1849.

The church reported thirty-five members in 1840, in 1845, 11 members, four of whom were colored. Elders, in 1845, viz, James McKee and William White.

SALEM.—The Salem which had heretofore existed was dissolved in 1838, and was united to Bullock's Church, to which congregation it probably originally belonged.* Another church of the same name reappeared in 1841, of which the Rev. H. A. Munroe was the supply, as he was also in 1842, its membership being set down at forty. The church had permission to employ I. Hillhouse in 1847.

The Elders of Salem, in 1845, were, Robt. Lusk, Col. R. G. Davidson, and William Plexico.

*The writer became confused with the apparently contradictory statements concerning this church, and wrote to Rev. J. H. Saye, who is our oracle in local church history, and received the following solution:

"I will now try to resolve your enigma in regard to Bethel Presbytery. You know the Independents began at Bullock's Creek Church.



YORKVILLE.—This village may have been a preaching station for certain of our neighboring ministers previous to this, but no regularly organized church connected with us existed until the year 1842, when the Bethel Presbytery reported to Synod the organization of a church in this place in our connection. (See minutes of Synod for 1842, p. 9.) Of this church the Rev. Ferdinand Jacobs, who taught a female school of some celebrity, was stated supply, its membership being forty in number. He was succeeded, in 1846, by Rev. P. E. Bishop. From 1846 to 1850, its membership increasing to forty-nine.

Rev. J. H. M. Adams was its pastor in 1853, to 1860, when its membership had risen to eighty-two. Its Elders, in 1845 were, John S. Moore, Ephraim A. Crenshaw.

A more full and satisfactory account of this church and its organization has been obtained by us since the above was written, which is as follows:

On the 1st day of April A. D., 1842, application was made to the Presbytery of Bethel, then in session at Yorkville, South Carolina, by certain citizens of Yorkville, praying Presbytery to constitute them into a church, to be under the watch and care of Bethel Presbytery.

Salem was united with it under the ministry of the Rev. W. C. Davis. When he withdrew from the Presbytery, a part of each congregation withdrew with him, and a part adhered to the Presbytery. When the union was effected at the time mentioned, Salem, (Independent) came in with their other congregations.

Mt. Tabor was originally independent, having been organized by that body during their separate existence.

The churches called Salem were using different houses in 1840, but united subsequently in building a new and better house, which they had used in common for several years, before the union of the denominations, each church keeping up its separate organization till the union.

About 1835, a large number of families, which adhered to Salem Presbyterian, moved West, leaving the church with only one ruling Elder. The church elected several persons to this office, but they all declined to serve. Robert Lusk, Esq., the remaining Elder, though his situation anomalous and reported it to Presbytery, and asked advice. The result was the church was dissolved, and the members annexed to Bullock's Creek Church. In a short time the families realized the inconvenience of this condition, so that in April, 1840, Mr. Lusk brought up a petition to Presbytery for reorganization. The men who had previously been elected having consented to serve if again chosen to the office of Ruling Elder.

At the same time a petition came from Unionville for the organization of a church at that place. Committees were appointed for the purpose, and the organization took place, and of course reported. The first of these cases, in the first part of it, I had from information.

This application having been duly considered, the Presbytery, in compliance with the desire of the petitioners, appointed Rev. Messrs Samuel L. Watson and Ferdinand Jacobs, committee to form them into a church.

The committee thus appointed met at Yorkville, on Thursday, June 9th, 1844, and a congregation, according to previous notice, having assembled; after a sermon by Rev. S. L. Watson, those who were desirous of being formed into a church in this place, to be under the watch and care of Bethel Presbytery, were called upon to present themselves, when the following persons appeared and handed in certificates from churches with which they were connected. viz. :

Mr. William P. McFadden . . .	from Hopewell Church.
Mrs. Aurelia H. McFadden . .	Hopewell Church.
Mr. Francis H. Simril	Ebenezer Church.
Mrs. Eliza Simril	Ebenezer Church.
Mrs. Rachel Cooper	Ebenezer Church.
Mr. John L. Moore	Beersheba Church.
Col. J. D. Witherspoon	Beersheba Church.
Mr. John H. Adams	Bethel Church.
Mr. Rufus Moore	Beersheba Church.
Mrs. Mary E. Jacobs, Monokin Church,	Princess Anne, Md.
Miss Elizabeth J. Trott " " " "	" " " "
Mr. Ephraim A. Crenshaw . . .	from Beersheba Church.
Mrs. Margaret Crenshaw . . .	Bethel Church.
Mrs. Eliza Thomason	Beersheba Church.
Miss Caroline Boggs	Beersheba Church.

SHILOH—Was still vacant in the years 1841-1842, and generally through this decade, its membership varying from forty to fifty-six.

Its Elders in 1845 were, Ezekiel Price, Martin Mullinax, P. Harnright, J. Etters. In 1855, James Harnright, Henry Etters, E. Price. In 1859, they were Ezekial Price, James Harnright, L. A. Hill, M. D., Robert C. Caverney. In 1871, they were R. B. Price, M. D., L. A. Hill, M. D., James Handright, A. M. Henry, Wm. Wisonant.

BETHEL (York).—The Rev. James S. Adams continued the loved pastor of this church until the year 1840.

In 1811, the Rev. James S. Adams, who had been preaching in Dorchester for six years, removed to Bethel, his native place, and was employed by the congregation as a stated sup-

ply. He continued his labors among them for thirty years without interruption. It was a good Providence which sent him to this people, and which secured to them his services for so long a period. He was a man like David, after the Master's own heart—endeavoring to do the will of him that sent him—"a good man and full of the Holy Ghost." But why speak of him? He was known in all the churches, and his name will long be embalmed in the memory and affections of the pious. In his ministrations he was instructive, eloquent, and most effective. In consequence of growing bodily infirmity he resigned the charge of Bethel in 1840. But, as opportunity offered, he continued to preach with great acceptance to the last. He departed this life August 18th, 1843, in the 71st year of his age, and the 48th of his ministry. His death was sudden. In the midst of his household, and seated in his chair, without a struggle, he ceased to breathe. The end of the righteous is peace.

A call was presented to the Rev. Samuel L. Watson, of the Presbytery of Concord, North Carolina, who had been pastor of the Church of Steel Creek for thirteen years. He commenced his labors in Bethel, the place of his nativity, on the 1st Sabbath in April, 1840; and on the 25th of the same month was installed pastor by a Committee of the Presbytery of Bethel.

It does not become the writer to speak of the condition and prospects of this church since 1840. *Et quorum pars magna fui*, though a good reason for Virgil's hero to speak, will be a good one for him to be silent. The observations which follow principally refer to Bethel as she existed anterior to this time.

During Mr. Adams' ministrations in Bethel, the following persons were chosen as Elders at different periods, viz: David Watson, James Moore, Joseph Adams, John Campbell, David Turner, Sam'l Gingies, Edward Moore, John Barry, J. Gabby, McCord Pursley, William Adams, Laban Suggs, Wm. Watson, Wm. Latta, Robert Johnson and Adam Beamgard. Except Joseph and Wm. Adams, these have all removed from Bethel, retired from the duties of the office, or entered upon their rest above. Since 1840, five additional Elders have been chosen, viz: Zenas Kerr and Robt. Barber, who have removed to the West, and Major A. A. McKenzie, Capt. J. J. Wilson and Mr. J. D. P. Currence, who, with Messrs. Jos. and

n. Adams, constitute the Session of Bethel at the present e. Mr. Joseph Adams has been an efficient Elder in this urch for forty years.

The religious instruction in Bethel has been strictly Scriptu- as set forth in our standards. While the great doctrines the Gospel have been exhibited and maintained as truths be believed, they have at the same time been presented at ctical in their nature, and leading to good works. A ominent place has ever been given to the observance of the obath, and to the religious training of children and servants. d yet the main reliance for success has been on the aid d presence of the Divine Spirit. At different times during labors of Mr. Adams, the special presence of the spirit s enjoyed, when the church was refreshed, and many were led to her members. At the close of the year 1832, after e of the gracious visitations, one hundred persons were led to her communion, as we learn from her records. Some these are now her most efficient members. It may throw ne light on the state of piety in this church during the t to say, of all the Presbyterian Ministers reared up d sent from the churches in York District, as far as can v be ascertained, one half or more were the sons of thel.

The means and opportunities enjoyed were not without ect upon the people. Their reading was mostly confined the Scriptures and pious books. Of course, in a knowl- ge of fashionable literature and worldly wisdom, they were hind many other places. But they were well versed i iptural knowledge, and in the elements of a wholesome rality. No doubt some, at all periods of the church's his- y, gave great sorrow to the pious, by their walk and con- sation; yet as a community they gave creditable evidence their parentage and training. Strangers who attended at ir solemn assemblies could not but observe the good or- and solemn attention which were given during the sanct- y services.

This congregation has always been an unfruitful field to Demagogue in Politics or the visionary and enthusiast in ligion. Neither noise nor novelty could be received for se or argument by the staid and sober minded descendants the Scotch-Irish. "Given to change" has never been ap-

plicable to Bethel. She has been satisfied with the old path, which is the good way in religious things. Her own sons, reared in her midst, have ministered at her alters, for almost fifty years. During the period of which we are writing, as little change was perceptible in domestic arrangements—in personal dress and manners—in social hospitality and such like, as could be seen in any other place. For this, in addition to the disposition of the people, there were other reasons. The soil, being naturally thin, did not furnish the means for luxurious indulgence. Wealth from it, to many was out of the question, and they were content with a plentiful subsistence; while a spirit of independence kept them from debt. The leading members in society, for the most part, were imbued with a spirit of piety, and they denied themselves. Others followed their example.

In these days only two or three families enjoyed the luxury of a carriage. They went up to the sanctuary on foot, or on beasts of burden. By this last mentioned conveyance the writer was carried in childhood the distance of seven miles, weekly, to the house of God, while others came from the "regions beyond." Many can remember the aged father who was brought to the Church door, from Sabbath to Sabbath, in a four-horse wagon and was carried into the aisle by his sons; and a mother in Israel who walked ten miles, when past her three score and ten years, to meet with the great congregation, on Sacramental occasions. But little complaint was then heard of distance and roads. Ordinances were prized; and their conduct said, "a day in thy courts is better than a thousand." Church dinners and servants in attendance were unknown. A measure of fasting was thought to be favorable to piety, and to keeping the Sabbath day holy.

Bethel, though now abridged on every side by the erection of new churches, still covers an extensive territory. Though she has sent to the far West hundreds of members, to plant and strengthen new churches, yet her numbers are little diminished. "Giving does not impoverish her." She has been often assailed by professed friends and by open enemies. Her ruin has been repeatedly predicted. Thus far they have prophesied falsely. She yet stands. Her noon is yet to come. Bethel is strong—not in the wealth or number of her

as and daughters—but in the purity of their lives—in their consecration—in the ardor of their love—fervency of their zeal, and strength of their faith. Her “servants take assurance in her stones, and favor the dust thereof.”

“My tongue repeats her vows,
Peace to this sacred house !
For here my friends and kindred dwell ;
And since my glorious God
Makes thee his blest abode,
My soul shall ever love thee well.”

She is strong in the possession of the truth, in the love and favor of her God, her covenant keeping God, who has said, “I have graven thee on the palms of my hands, thy walls continually before me ;” and in her union with her exalted and glorified Head, Zion’s King, by whose blood she was redeemed, and who had declared that “the gates of Hell shall not prevail against her.”

“This church,” says the Rev. S. L. Watson, “has sent out more Presbyterian ministers than any in the District, and still lately, as many as all the others together. Since 1811, our own sons have ministered at her altar. Many of her members, tho’ poor in the honor, wisdom and riches of this world, have been rich in faith. If she has differed from others, the praise is all due to the grace of God. And to him be all the glory.” Rev. S. L. Watson. May, 1851.

The Elders of this church in 1845, were, William Watson, Joseph Adams,* William Adams, Robert Barber, Zenas Kerr, James Beamguard, Josiah S. Wilson, Arthur A. McKenzie, and D. P. Currence.

The membership of the church is set down, in 1840, at 9, 24 having been received in that year, on examination, and five on certificate.

From a more recent history, prepared by Rev. Mr. Watson, of the order of Bethel Presbytery, and dated January, 1879, we quote the following :

In the beginning of 1840, a call was made to Rev. S. L. Watson, of Concord Presbytery, N. C., and accepted. On the 1st Sabbath of April, he commenced services in Bethel, and on the 25th of the same month was installed by a com-

NOTE.—Joseph Adams died April, 1860, He had been an efficient minister for 48 or 49 years.

mittee of Bethel Presbytery, consisting of Rev. J. S. Adams, Rev. P. E. Bishop, who preached the sermon. Rev. J. S. Adams gave the charge to the pastor, and Rev. Wm. Davis gave the charge to the congregation. Rev. S. L. Watson was a native of Bethel, and a nephew of his predecessor. He was a son of David and Margaret Adams Watson, who resided in the southern part of the congregation. He was born Feb. 5th, 1798. His academic education was principally under Rev. John McKemie Wilson, of Rocky River congregation, Cabarras Co., N. C. He was graduated at the S. C. College, December, 1820. Was taken under the care of S. C. Presbytery, April, 1822. Entered the Seminary at Princeton, N. J., October, 1823. Completed the course there, September, 1826. Was licensed as a Probationer by South Carolina Presbytery, November 17, 1826, at an adjourned meeting at Long Cane Church, Abbeville County, and by the casting vote of the Moderator, was allowed to labor outside of their bounds for a year. Received a commission to labor in Alabama, from a Society composed of the Synod of S. C. and Ga., with the understanding that they were not responsible for the expense. After visiting many destitute places in Alabama, he began to preach in the city of Montgomery (the first regular service they had ever enjoyed). He preached there, and in a country church for six months. The services terminated with the arrival of the sickly season, with the hope that they would be resumed in the Fall. But in view of the destitution in S. C., the Fathers in Presbytery were opposed to his return. After visiting vacant churches, he was employed by Steel Creek Church, of Concord Presbytery (now Mecklenberg), N. C., and on November 1st, 1827, began to labor among them. Returning to the Presbytery of S. C., he was ordained as an Evangelist in 1828, and was dismissed to the Presbytery of Bethel, continuing his labors in Steel Creek. He was dismissed from Bethel to Concord, called and was installed pastor at Steel Creek Church, May, 22d, 1829, and labored there until called to Bethel, March, 13th, 1840.

At the commencement of his labors in Bethel, as far as could be known, the number of communicants was between four and five hundred, of this number a fourth or fifth were persons of color.

The church had been without Deacons, and in 1845, the

Following persons were elected to that office, ordained and called: Messrs. Hugh Currence, Jas. Wallace, Wm. Currence, Milton H. Currence, Jno. Kerr, Allen Lawrence, S. L. Adams, Rufus J. Adams, Newton Craig, Jno. Neely, J. L. Wright and Lawson Wilson, and others at different periods of that time.

The instruction of our youth, so diligently carried on during the labors of the previous pastor, has been continued. The Sabbath School, monthly concert, family visitations, the Ladies' Aid Society, these tend to good and greatly aid in bringing up practical godliness. But the main reliance is in the administration of the word, and the administration of the sacrament of the church, made effectual by the Holy Spirit, in answer to the prayers of God's people.

During the present pastorate the sacrament of the supper has been administered one hundred and eighteen times, and by the good providence of God, the pastor, with one exception, has been present on all these occasions; and has never been absent from the pulpit more than one Sabbath at a time, until this summer, from personal sickness, or any *other* cause.

No year has passed during the present pastorate without additions to the church, ranging from twelve to twenty. During the last five years the attendance has been larger, the devotion better, and the additions greater than at any former year. On our sacramental occasions we have the assistance of neighboring brethren, and on two or more occasions the services have been continued by them through the week, especially at night. Crowds would be present. But it was the old Gospel, "Christ, and Him crucified." The labors of these brethren were blessed, and they will not lose their reward. The number of additions for a few years past will speak for itself. In 1872, there were added, on examination, 38—in 1875, 18—in 1876, 41—in 1877, 11—in 1878, 64, and in the next year, nineteen adults were baptized. During the present pastorate there has been an average of twenty additions to the church, per annum—total number, 803. Infants baptized, 130—adults, 130—total number of baptisms, 1,045. We have on our books, 396. Sixty or seventy persons have departed from the church after the war. Only a few of them remain in our communion. Bethel has been circumscribed in her boundary. Six churches surround her—four of our own denomination, and two of the Independents. I

say nothing of other denominations, all strictly in her original bounds, except Beersheba, and all drawing from Bethel. But with God's blessing, while she has sent hundreds to strengthen and create churches, she is still strong in numbers.

The following ministers were brought up, and sent forth from Bethel: Robt. G. Wilson, D. D., who was afterwards president of the University of Ohio; Samuel B. Wilson, D. D., a professor now in Union Theological Seminary; James Gilliland, removed to Ohio in 1805; Jno. Howe, born and raised here, and prepared for college; his father removed in 1788. [For the last two, see history of Dr. Howe, page 607.] Rev. Wm. Price, Rev. Jas. S. Adams, and son of J. S. Adams, Harry Kerr and brother James; Josiah Patrick. L. L. Watson, and son of J. F. Watson, Andrew M. Watson, and Andrew W. Wilson; fifteen in all. Also, Samuel S. Wilson, now in the Seminary at Columbia, and James Adams Wilson, now in Davidson College, and both under the care of Presbytery. These are brothers of Andrew Wilson, mentioned above, and sons of our esteemed Elder, J. J. Wilson.

In addition to supplying her own pulpit for half of her existence, she has sent one from her borders every eleven years to carry to others the pure gospel, which is so precious to herself. Look at the sons and daughters she has sent, and these messengers of the Gospel! Who can estimate the effect! No man liveth to himself, we are the Lord's, and we must live for him. This is especially true of the church. It is the Lord's, and must live for him. Not consult merely its individual, or home interests, but look abroad and see what can be done for the Lord, and do it. May do much by giving our substance, backed by our prayers. But above all, by consecrating our sons, and training them for carrying the Gospel to others. Who can estimate the influence for good! Bethel, by her home influence, may do much, but it is restricted; but that of her ministers goes on from generation to generation, while the world stands. Not unto us, O Lord, but unto thy name be the praise. [From the Mss. history of Bethel Church by its pastor, Rev. S. L. Watson, by order of Bethel Presbytery.]

OLD WAXHAW CHURCH. On May 22nd, 1840, Mr. J. R. Gilliland was ordained and installed the pastor of Lancasterville and Waxhaw Churches, and continued in this office rather more than two years, the relation being dissolved the 6th of

bor, 1842. He was succeeded by W. Patillo Harrison, was ordained and installed in the same pastoral charge the 15th of May, 1844. This relation terminated on the 1st of October, 1847. He was succeeded by Edward Porter, who was ordained and installed pastor of Waxhaw, Lancasterville, and Six Mile Creek in October, 1849, and was removed from the charge in October, 1851. He was succeeded by James Douglass, who was ordained at Lancaster as pastor of that church and Waxhaw, on the 12th of October, 1853.

The succession in the eldership, so far as can be ascertained, during the period we have just gone over, is as follows:

After Dr. Brown's departure: Nathan Barr, George Dunlap and Robt. Davis, were ordained, from 1811 to 1813: William Dunlap, John Scott, Thos. Barr, Edward Crawford, Isaac Donnom, Charles Miller, and J. Walkup.

Ordained during Mr. Williamson's time: Robt. Stinson, John Foster.

About the time of Dr. Thornwell's pastorate: S. B. Massey, G. Washington Dunlap, Samuel F. Dunlap, Eli Hood.

Subsequently, Robert H. Crocket, R. D. M. Dunlap.*

The Waxhaw congregation and church were larger and more influential in the earlier than in the later period of their history. Where no statistics were given, it is not practicable to compare its numbers with those which the latest statistical tables present. There was a large secession from the eastern portion, as we have seen, in the days of Dr. Brown. As the lands were denuded of forest, the settlements on the river, and Cain and Waxhaw Creeks became more densely settled, the white population sold out and left for other regions, and that portion was occupied by negro quarters. Much suffering was had at the village of Lancasterville in 1813.

There have been no less than eleven elders of the name of Dunlap. The first Samuel Dunlap was called "South Samuel Dunlap," because he lived south of the church, and to distinguish him from others of the same name. His son, Dr. Samuel Dunlap, was an elder, and so was his son, Samuel F. Dunlap, who was the father of Mrs. Pelham, of Columbia. The old elder, Sam'l Dunlap, had five sons, one of whom was the Rev. E. Dunlap, the first minister of the Presbyterian Church in Columbia. The other four have all been elders. William was the elder of Rev. Robert Dunlap, of Pennsylvania, and of Dr. Thomas Dunlap, now of Mississippi. The Rev. James E. Dunlap, of Marion, Mo., is also of the Dunlaps of Waxhaw.

the church edifice was built in 1834, and the church organized in 1835. This took off another portion of its members. The organization of the church of Six Mile Creek drew the northern part of the congregation, and still further reduced the old church, though the population remains Presbyterian. Beginning with the settlement of Mr. Craighead at Sugar Creek, Presbyterianism spread through the Catawba region, and over the upper districts of the State. To the high doctrine of individual responsibility and the right of private judgment, and to its republican form of government, with its testimony and covenants, is due to a large extent the Mecklenburg Declaration and other papers of that period. Dr. David Caldwell, of Guilford, and his heroic wife, Rachel; George Dunlap, of Waxhaw, and Mrs. Dunlap, both ladies daughters of Mr. Craighead, were specimens of the heroic women, and highminded men reared in this faith. Waxhaw, in that olden time, was the centre around which good men, such as Andrew Pickens and Patrick Calhoun, loved to gather. And in time of revolution, "the time that tried men's souls," the men of this congregation, among whom Major Robert Crawford, Major John Barkley, and Major W. R. Davie, were conspicuous, and even the boys, as Henry Massey and Andrew Jackson,* were found in martial array in defence of their homes and country.

Nor were they inattentive to the interest of education. Schools were maintained for the instruction of their youth, and gave their first training to men who have obtained distinction in various professions. Besides W. R. Davie, distinguished as a soldier, lawyer and politician, who was made Governor of North Carolina, and went as Minister to France,

*A controversy has arisen as to Andrew Jackson's birth place. In relation to this there can be no doubt. In a biography commenced by his friend Amos Kendall, under his own eye, in 1843, which was never finished, is a small map exhibiting the dividing line between North and South Carolina, opposite the birth place of Jackson, which is set down on the South Carolina side. He states, on the authority of Jackson himself, that he was born in the house of James Crawford, of Lancaster District, which is about one mile west of the North Carolina line, which there runs nearly north and south. In his letter to Col. James H. Witherspoon, he speaks of himself as "a former citizen of Lancaster," as interested in "the prosperity of old Waxhaw," as desirous of visiting "the sacred spot which holds the remains of father and brothers." He even wished to visit South Carolina, and under the guidance of Mrs. Barton, to find the place where his mother was buried. These letters were written in May, 1828, May, 1829, December, 1836.

r. Stephen Miller, Gen. James Blair, and others, received their early training here. In the clerical profession, Rev. Robert Findley, Dr. Samuel Findley, Robert B. Walker, James W. Stephenson, John Brown, D. D., David E. Dunlap, John B. Davis, John Cousar, James McIlhenny, Dr. McIlhenny, of Virginia, W. G. Rosborough, of Lower Fishing Creek, Robt. Dunlap, grandson of the old elder Samuel Dunlap, Samuel Dunlap, now residing in Pennsylvania, Andrew Jackson Witherspoon, and James E. Dunlap, either were born or received their early training in the bounds of this congregation.

This noble old Church, fortunate in the talents and worth of her ministers, though unfortunate in losing them, yet not, as we are told, by her own niggardliness or fault—fortunate in the virtues of her elders and early members, whose descendants are now scattered far and wide over the land—fortunate in the memories that cling to her; we do her honor for the testimony she has borne to the truth, for the virtue of her daughters, and the hardihood and bravery of her sons. Though diminished by the colonies that have gone forth from her, and the drain of constant emigration, we hope that those who yet remain of the third, fourth, fifth, and sixth generations will not suffer her name to perish. The church-yard itself, where rest the remains of Richardson, of the family of Dadds, in its four generations, of the Crawfords, Witherspoons, Annoms, Fosters, Montgomeries, Blairs, Harpers, the Hesses, and Barnetts, is in itself historic, and while it connects our times with the past, testifies that we live in a world of change. One generation cometh and another goeth, but the Church abideth forever, and Christ, our head, reigneth over all. In 1845, the Elders of this Church were, Capt. B. S. Massey, John Foster.

Deacons : D. N. Crockett, S. J. Cureton.

Membership in 1840, 40. In 1850, under the pastorate of Rev. Edward P. Palmer, the membership was, 27 colored, 32 whites. Total, 59.

PLEASANT GROVE was received under the care of Bethel Methodist Church in 1847, with a membership of sixteen. In 1848, the Rev. Wm. A. Banks was its pastor, under whose ministry it greatly prospered.

The origin of the church of Pleasant Grove is thus described by Rev. Wm. Banks, for twenty-nine years the pastor

of Catholic Church. When the Rev. J. LeRoy Davies was pastor of Catholic Church, that portion of the congregation lying up Rocky Creek, leased for ten years "the Brick Church," in which Mr. McMillan had ministered, and which the Covenanters had abandoned when they emigrated to the Northwest. Here a large congregation was soon collected. After the ten years lease of "the Brick Church" from the Covenanters had expired, they leased it to the Associate Reform Congregation of Hopewell. The upper portion of Catholic were then without a place of worship nearer than the old Church, which was too remote for regular attendance. They went to work in large numbers, and erected in a short time a large house of worship about eight miles from Catholic, on the road to Chester. This continued to be a branch of Catholic about ten years. Committees were appointed to obtain the consent of Purity and Catholic Churches that this congregation should be organized as a distinct church. Their consent gained, that of Presbytery followed, and the organization took place. One hundred and thirty-five members from Catholic, and others, with certificates from other churches, and a number who made a profession of religion at the time, were organized into the church of *Pleasant Grove*. Some were members of the old Associate Seceders who had not joined with the Associate Reformed. A few came from the Associate Reformed Church of Hopewell, and some from old Covenanters' families. The blessing of God has been remarkably bestowed on this church ever since its organization. The Rev. Wm. Banks, who had ministered here ever since his connection with Catholic, became its first pastor.

The first ruling Elders were, James M. Clintock, William Wallace, Hugh White, Abraham White, Moses H. Robinson, John H. Torbit, John Banks, and John Agnew.

At the breaking out of our late war, Pleasant Grove numbered 317 communing members. [Rev. Wm. Bank's Historical Discourse on Catholic Church, delivered by request, on the 101st anniversary of the foundation of that Church.]

Not only the parent Church, Catholic, suffered by emigration, but Pleasant Grove also.

"Again," he says, "another colony from Pleasant Grove emigrated to Dallas County, Arkansas. As the country was

ew, they organized a township, calling it Chester, and about the centre of the township they built a large Academy, and organized a church, and gave it the name of *Pleasant Grove*. and still another colony, with three of our ruling Elders, emigrated to Mississippi. Most of them settled in Itawamba county, and united with small Presbyterian Churches there, they aided greatly in building them up."

CANE CREEK.—We have seen that Rev. James H. Saye came pastor of this church the first of April, 1840. This pastoral relation was formally dissolved in April, 1851. His labours, however, were continued as stated supply till 1853. During his ministry there were added, on examination, 43 members, and only four by certificate. There was no death among the members from January 1st, 1840, till June 1845. From the latter date till November, 1853, eighteen communicants have died, of whom five have been Ruling Elders. Thirteen have removed from the bounds of the congregation since January 1st, 1840. Emigration has been active during the whole time of the church's existence. The Presbyterian population of the surrounding region was always small. There is no Presbyterian Church nearer than twenty miles, till the organization of the church at Unionville; that is, after the town's Creek Church closed. The following persons have held the office of Ruling Elder in the Church, viz: Samuel Gerson, Joseph McJunkin, Abram McJunkin, William Gordon, Stephen Johnson, John Steene, Richard G. Hobson, Dr. J. Jeter, L. B. Jeter, S. G. Steene, Benjamin Gregory, Jeremiah W. Hamilton, Dr. C. Young, James McJunkin, Francis Hobson, R. G. Otts, George Spencer, and A. S. McJunkin. These, J. G. Jeter and L. B. Jeter, with their wives, joined the Baptist Church. No colored person had ever joined this church till 1842. In all, about five have joined, all of them worthy members.

UNIONVILLE.—This church was organized by the Presbytery of Bethel, in 1840, when it first appears with a membership of seven. In 1841, the Rev. Hugh Monroe, who was a licentiate of Harmony Presbytery, and as such had served them for nine months, was ordained and installed their pastor, but was dismissed to the Presbytery of Fayetteville, in 1843. Its membership was seventeen in full communion. In 1845, L. Curtis was its stated supply, and continued such through 1849, its membership in these years being from 27 to 29. Its

Elders were Col. W. K. Clowney, William Perry, and C. Brandon.

FAIRFOREST.—The Rev. John Boggs was succeeded by Rev. James H. Saye, in January, 1840, and his connection with this church was continued to the first of April, 1851. The membership in 1840 was 87; in 1841, 91; in 1842, 79; in 1843, 75; in 1844, 71; in 1845, 70; in 1846, 80; in 1847, 78, and five black; in 1848, 83, five black; in 1849, total of communicants, 82, five of whom were colored.

Among the worthy men, whose names have already occurred in this history, but who is worthy of special mention in connection with the church of Fairforest, is the Hon William K. Clowney.

The Hon. William Kennedy Clowney was the son of Samuel and Elizabeth Clowney. He was born and brought up in the Fairforest congregation, of which his mother was a member, but his father was connected with the Associate Reformed Church. He commenced classical study with the Rev. Daniel Gray, and afterwards finished preparation for College in an Academy kept by Messrs. Campbell and Camak. After taking the degree of A. B. in the South Carolina College, he taught a classical school in the vicinity of Unionville for a time. He was subsequently Tutor of Mathematics in his Alma Mater. While here he made battle with "The Goats," of Columbia (see his pamphlet addressed to them). He studied law, and settled at Unionville for practice. He served his native District for a time in the State Legislature. Was twice elected to Congress by the Pinckney District. On his return from Washington, after a long session of Congress, he had a stroke of paralysis, from which he never entirely recovered. He was, however, elected in 1840 to the Senate of the State, served out the term, and was two years Lieutenant Governor of the State. He made a profession of religion in early life, but owing to the state of the church in Unionville his membership was for a time lost. He and his wife joined the Fairforest church in 1837, and in 1839 he was ordained an Elder of that congregation. At his request a committee was appointed to organize the church in the village, which he served as long as he was able to do anything. He was an active friend of the temperance reform from its beginning, and remained one of its most eloquent advocates as long as his tongue could perform its office. Several of the last years of

life he was exceedingly feeble, and he died March 12th, 1831, in the 54th year of his age. He was a good man. He married Miss Jane C. Beattie, of Yorkville, an accomplished and excellent lady, who survives him. They had no children.

BRIEF SKETCH OF THE RISE, PROGRESS AND PRESENT STATE OF BETH SHILOH CHURCH, IN THE BOUNDS OF BETHEL PRESBYTERY.

Beth Shiloh Church is located about five miles northeast of Yorkville, on or near the great road leading from that place to Charlotte, N. C. The first church edifice that was erected was a log house. It was built in the year 1829, by the people of that vicinity, who employed the ministerial services of the Rev. William C. Davis. He organized a church at that place during that year, and continued to preach to the congregation, the last part of his time, until his death, which occurred on 27th of September, 1831, being the 71st year of his age.

After Mr. Davis' death, Rev. Silas J. Feemster, son-in-law of Mr. Davis, was employed to preach for the church and congregation. In the year 1832-33 a considerable revival took place in the church, and a great many attached themselves to it, so that it was found necessary to procure more room for the congregation that then met there for divine worship, and consequently a frame building of larger dimensions was erected, and that one has still been enlarged and improved so latterly that it now compares favorably with most of the church edifices in the country. Mr. Feemster continued to preach to the congregation until 1837. The next minister who preached to the congregation was Rev. George W. Davis. He continued ministerial labors, one-half of his time, for twelve years, until 1849. Mr. Davis was succeeded by Rev. R. Y. Russell, who supplied the congregation once a month during the years 1849-50.

NOTE.—This church, during the years 1840-1850, was connected with the followers of W. C. Davis; but now, since 1863-64, the Independent Presbyterian Church has been united with us. Minutes of the South-General Assembly of 1863, pp 123, 140, 142; 1864, p 282.

The following sketch of the Covenanters on Rocky Creek, N. C., was written by the venerable D. G. Stinson, Esq., of Cedar Shoals, Chester District, to whom we have often been indebted, as Mrs. Ellett also was in her "Women of the Revolution." From the *Chester Reporter*, of March, 23d, 1876.

A SKETCH OF THE COVENANTERS ON ROCKY CREEK.

The earliest settlement of this part of Chester County took place in 1750 and 1751, by a few emigrants from Pennsylvania and Virginia. Among these were Hugh and John McDonald, with their families. Hugh settled where Mrs. Moore now lives on Little Rocky Creek, five miles from Catholic Church. John settled a plantation known as David Wilson's, at the mouth of Bull Run, on Big Rocky Creek. He and his wife were both killed in 1761 by the Cherokee Indians, and their seven children carried off. [See Mrs. Ellet's "Women of the Revolution," 3d vol., article "Catherine Steele."] In 1755, there was a considerable increase in the settlement; and also by correspondence to Ireland there commenced an immigration by the way of Charleston. The settlers were a mixed mass as to religion; they were Reformed and Presbyterian and Seceders.

Rev. William Richardson, of Waxhaw, was the only minister within a hundred miles. They applied to him to supply them with preaching. He consented, and directed them to build a church, as he would preach for them on week days. The first preaching day was on Monday. He named the church (which they had built according to his directions) Catholic. It is situated fifteen miles southeast from Chester Court House, near the Rocky Mount road. [See Dr. Howe's History of the Presbyterian Church in South Carolina.]

Rev. William Martin emigrated from Ireland at least as early as 1772. He was the first covenanting preacher in the settlement. I have in my possession, from Henry and Margaret Malcolm, a letter written to their son-in-law, John Lin, in which they refer to Mr. Martin as being over here in this Rocky Creek settlement. This letter is dated May 30th, 1773, County Antrim, Ireland, in answer to one from his son-in-law, John Lin. The reference to Mr. Martin is in these words: "We hear it reported here that Mr. Martin and his Covenanters had ill getting their land, and John Cochrane had been the occasion of all their trouble." I suppose that this trouble about land was that they expected to settle all down close together in a colony; but such was then the situation of the country that they had to scatter, and select lands at a considerable distance from each other. They were entitled to bounty lands, a hundred acres to each head of a family and fifty to each member. Those who had means bought from the old

settlers. Rev. William Martin bought from William Stroud a plantation one mile square, six hundred and forty acres, on north side of Big Rocky Creek, on which he built a rock house and a rock spring-house. The place selected for a church was two miles east of Catholic, on the Rocky Mount road, near the house now occupied by Mrs. James Barber Ferguson. It is described as having been a log building; was burnt down by the British in 1780. [See "Women of the Revolution," 3d vol., article "Nancy Green," also Dr. Howe's "History of Presbyterian Church," article "Mary Barkley."] After Martin was released by Cornwallis, at Winnsboro, owing to the disturbed state of the country, he went to Mecklenburg, N. C. There he met a Mr. Grier, also a refugee from Georgia, whose child, Isaac, he baptized. Isaac was said to have been the first Presbyterian minister born in Georgia. He was afterwards minister at Sharon, Mecklenburg County. He was the father of Robert Calvin Grier, who was President for many years of Erskine College, Due West, and his son, William Moffat Grier, is now President of that college.

After the war, when Mr. Martin returned to Rocky Creek, he was employed as supply at Catholic for three years. He was dismissed by the people of Catholic on account of becoming intemperate. He, however, did not quit preaching. He preached at a schoolhouse at Edward McDaniel's, about a mile or two west of the place where a brick church was afterwards built. He also went down to Jackson's Creek, in Fairfield, and preached there. I recollect that Richard Gladney was a Covenanter in the neighborhood, and doubtless there were others. He was also in the habit of crossing the Catawba River and preaching at the house of William Hicklin, who had moved from Rocky Creek to Lancaster. He frequently preached at other places, often at private houses. A congregation afterwards built him a church two miles east from the site of the one formerly burnt down, near the Rocky Mount road, on a beautiful hill, in rear of what was called Earle's house, in a fine grove of trees. The lands are now all cleared up, and there is a negro house now on top of that hill, where the church once stood. In that hill and dale country it can be seen for miles. He must have continued to preach there until near his death. I have frequently heard him preach at that place, as well as at my father's. Some two years before his death his rock house was burnt down. It was in

the early part of the night; I suppose most of his property was saved. He after that lived in a log cabin. He sold his plantation for six hundred dollars, one hundred to be paid yearly. After his death his widow received the payments. He had been three times married, but left no children living. His only daughter, married to John McCaw, had died before him. Shortly after his coming to this country he took up about four hundred acres of vacant land, which he made a present to his nephews, David and William Martin. The land now belongs to Mrs. Gaston. Mr. Martin often staid at my father's for days or a week at a time. I do not remember ever seeing him under the influence of liquor but once. That was on a day in which he came in company of some wagons. It was a wet day. My mother, with the assistance of two negro women, got him to the back door, and bringing him in, put him to bed. She came out, I remember, with a very long face. The last visit he ever made to my father's, after crossing the creek, at Stroud's mill, in some way he got his horse's head turned up the creek by a path. He fell off in a branch; being old and feeble, he was unable to rise. He was found by Mr. Thralekill; was said to be in the act of praying when found. Mr. Thralekill understood from him where he wanted to go. My father sent for him and had him brought to the house. He had fever, and lay there for more than a month. In the delirium of fever he constantly quoted Scripture, and spoke of the crossing of Jordan. My mother became alarmed and sent for my father, thinking Mr. Martin was near his death. But he recovered and became able to walk. My father mounted him on a horse and sent him home. He soon became again confined to his bed, and died in about six months, in the year 1806. He was buried in a graveyard near his own house. Whether there is a stone to mark it, I do not recollect, though I have seen the grave. He was a large, heavy man. By those who knew him he was said to have been an able divine. He came from County Antrim, Ireland. In the same party with him came my father and his brother, James Stinson, then called Stevenson; William Anderson and his wife, Nancy; Alex Brady and his wife, Elizabeth; I think the Linns, and possibly the Kells. Mr. Martin owned two negroes, I recollect—Savannah and Bob by name. So did some others of the congregation. Some who owned slaves refused in 1800

to submit to the regulations made by McKinney and Wylie, believing that the Scriptures justified the possession of the heathen, whom they, as teachers, were civilizing and Christianizing. It would be, they thought, as cruel to free them as to turn a child out to buffet with the world.

The next minister of the Covenanters was the Rev. William McGarrah. In 1791, he settled on the north side of the Beaver Dam, a branch of Big Rocky Creek. His first wife died shortly after his coming, leaving one daughter, who was married to Henry Linn. Mr. McGarrah marrying badly the second time was the cause of his being for a short time suspended. By the second marriage he had sons—James, William, Joseph and David—all long since removed to the northwest. Mr. McGarrah died about 1816, and was buried in what was called Paul's graveyard. His wife died soon after, and was buried at the same place. That graveyard is on the road above Mount Prospect, a Methodist Episcopal Church South. More Covenanters are buried here than at any other place in the South.

Rev. Mr. King arrived here in 1792. He settled on the south side of the Beaver Dam, near Mount Prospect Church, on the plantation now owned by Mrs. Backstrom. He died in 1798, and is buried at the Brick Church.

Rev. James McKinney was the next in order. Where his residence was I do not know. He was pastor of the congregation at the Brick Church, and preached at most of the other churches. He died in August, 1803, and was buried at the Brick Church.

Rev. Thomas Donnelly was licensed to preach at Coldingham, June, 1799. He settled first somewhere near Little Rocky Creek. He afterwards bought Stephen Harmon's place, on the north side of Big Rocky Creek, a plantation now owned by Mr. George Heath. I recollect hearing him preach at a stand near his own house, sometime in the year 1804. From this date he was the only minister until the arrival of Mr. Riley, in 1813, and preached at most of the churches that will be hereafter mentioned. After the Covenanters had generally removed from the country, Mr. Donnelly preached at Old Richardson, a Presbyterian Church; a portion of the time at his own house, there still being some of his people scattered in this country. His eldest son, Samuel, became a Presbyterian minister, now residing in Florida. His

father frequently visited him when he lived at Liberty Hill, and preached in his son's church. Mr. Donnelly died in 1847. His family, after his death, removed to Illinois. It consisted of John, (Thomas married to John Cathcart's daughter) and his daughter Nancy. She married in Illinois, Riley Linn, the son of Henry Linn. Mr. Donnelly was buried at the Brick Church, by the side of McKinney and King. His wife was also buried in the same place.

The next minister, Rev. John Riley, came into South Carolina in 1813, settled on the south side of Big Rocky Creek, about a half mile from Martin's first church, the one burnt. He was a popular preacher; his places of preaching were the Beaver Dam, the Brick Church and Richmond. He died in 1820, is buried at the Brick Church, some distance from the other ministers. All have appropriate tombstones.

The Brick Church, situated three miles from Pleasant Grove, on the plantation now owned by John Hood, has all been removed, nothing but the graveyard left. There was considerable immigration to this country after 1785, but whether this church was built before Mr. King came or not, I do not know. It was first a log building. The brick building was put up about the year 1810. Hugh M. McMillan came to this section of country after 1785. His brother Daniel came at the same time. Daniel and his family went into the Associate Reformed Church, Hopewell. Hugh had sons, Daniel, a merchant, John, David, James, Gavin and Hugh. The last two were ministers of the gospel—all Covenanters. There was a family of Coopers, McKelveys, Robert Hemphill—brother to the Rev. John Hemphill—Darrance Woodburne, Montfords and Nebitts, were some of the names composing this large and flourishing congregation of Covenanters.

The Beaver Dam Church was on a branch on the north side of Big Rocky Creek, on a plantation now, owned by Stephen R. Ferguson. The church was not more than a mile distant from Mr. King's and Mr. McGarrah's residence. When organized I don't know, but most probably about the time that McGarrah arrived in 1791. In the bounds of this congregation were the Ewins, the McHenrys, the Ervins, the Kells, John Rock, the Linns, the Littles, the Bells, Paul Guthrie, the Gellespies, the Steeles, the Martins, the McFaddens, the Simpsons, and many others. In Mr. Riley's time that congregation was very large. The church and people have all long since disappeared.

he Richmond Church was situated near the dividing line between Chester and Fairfield. This was Mr. Martin's church, which was removed three miles south to a more convenient location for the neighborhood. Members of this church were the Dunns, Daniel Wright, the Hoods, Sprouls, Hugh Perry, James Stormont, the Cathcarts, John and William Millan, and the Richmonds.

he McNinch Church was situated three miles east of McConnellsville; built after 1813 by John McNinch himself. Of this congregation, which I think was numerous, I now can remember but one name, Andrew Crawford.

he Smith Church was on Little Rocky Creek, on the north side, about five miles southwest of Catholic Church. In this congregation were several families of the name of Smith, who were relatives of Rev. Thomas Donnelly.

A church called Turkey Creek Church, in York County, was situated about two miles west from McConnellsville, on the Chester and Lenoir Railroad. In the bounds of the congregation of this church were some families of Wrights and sons.

We will now go back to the close of the Revolutionary war. Mr. Martin's church being burned down, he preached as usual to the congregation of Catholic through the years 1782, 1783 and 1784, at the same time visiting and preaching to different societies of his own people, as heretofore stated. In the year 1787 Matthew Linn, of the A. R. Church, came out as a missionary. The next year Rev. James Boyce, of the A. R. Church, likewise came, and commenced preaching at the schoolhouse near E. McDaniel's; afterwards the stand where the pewell church now is. A large majority of the Covenanters at this time went into the A. R. Church, leaving a few still scattered over the bounds of the different congregations. From the year 1785 until 1812 there was a considerable immigration coming every year from Ireland, filling up the congregations. At the time Mr. Riley came, in 1813, they were pretty numerous. The restrictions on the subject of slavery took the Covenanters out of the church. Mr. Riley, however, received into the church Mrs. Isabella Hemphill and her daughter, Mrs. Jane Cloud, together with her daughter, Mrs. Sarah Hicklin. These ladies had been members of Mr. Martin's church. He had baptized their children and each of them had a son called for him. They were received into the

Richmond Church, notwithstanding their families were large slave-holders. Mr. McGarrah, after he was restored, preached for a few years at Beaver Dam Church, but not after the arrival of Mr. Riley, in 1813.

Mr. King preached at the Brick Church, and probably at other small societies scattered over the country. After the arrival of Mr. Riley at the Brick Church, Mr. John McNinch was tried in the session, and the congregation became dissatisfied with Mr. Donnelly, which was intrinsically the cause of the churches Smith and McNinch being built.

John Orr immigrated to the United States after 1790. He was a classical scholar, and had taught in Ireland before coming out here. It is said that Rev. Samuel B. Wylie and Rev. John Black, of Pittsburg, commenced their literary course with him in Ireland. After coming here he continued to teach. A good many young men started the classics with him, among them James A. Hemphill and Alex. Curry, both afterwards physicians. Rev. John Kell, after being prepared by John Orr, went to Scotland and graduated there. Judge Hemphill, of Texas, was also among his scholars. Mr. Orr had a numerous family of sons and daughters. He removed from the State to Ohio in the year 1832. It was said that, although eighty years of age, he walked every step to Ohio, refusing to ride.

Rev. Hugh McMillan and Robert Mondford were graduates of the South Carolina College. McMillan commenced preaching in 1832 at the Brick Church, where he had for a number of years a large classical school. He preached one-third of his time at the Turkey Creek Church, in York County. About the same date Rev. Campbell Madden commenced preaching at the Richmond Church, and at the stand at John Orr's. He also taught a school near Gladdon's Grove. He had studied medicine before he came out here. He spent a winter at Lexington, Ky., where he received a diploma—he commenced the practice of medicine, but did not live long. He married a Miss Cathcart, and left children, a son and two daughters, now living in Winnsboro.

Rev. Hugh McMillan must have left the country as early as 1831, removing to the northwest. The Covenanters commenced emigrating soon after the death of Mr. Riley, and continued to do so from year to year, until the congregations became weak. Revs. Fisher and Scott supplied the churches

in South Carolina in 1832, that is, during the winter of that year. Revs. Black and McMaster, in the winter of 1833; these were Licentiates. Rev. Gavin McMillan was here in the spring of 1832, and held communion, assisted by Fisher and Scott. John Kell, in the spring of 1833, held communions, assisted by Black and McMaster.

The few Covenanters that remained at the time went into the A. R. Church. There are some who never entered any other church. Hugh Henry is the only one I now recollect who remained a Covenanter until his death, which took place in 1867. His family are now in the A. R. Church. He has now a grandson in his second year in the Theological Seminary at Due West. Mrs. Madden, her son and two daughters, have within a few years connected themselves with the A. R. Church.

REMARKS.

In 1801 Mr. McKenney and Mr. Wylie, with other ministers and elders of the church, held a Presbytery at the house of John Kell. One of the Kells owned a negro; at that time he freed her. He, probably, was the only Covenanter that owned a negro except those heretofore mentioned. Mr. Martin was asked what he thought of slavery. His answer was that he had owned a boy, Bob, who was unmanageable, and for that reason he had sold him.

Rev. Samuel W. Crawford was raised within three miles of Beaver Dam Church, until he was nine or ten years of age. In a letter directed to me, he states that while living at John Wylie's he went to the spring to bring up a pail of water. While there he heard a cow bell, and looking up he saw a negro driving a cow. In great terror, he ran to the house as fast as his feet could carry him. He says: you may imagine what I thought it was. I got no sympathy; they merely said it was a negro, belonging to some one lately moved into the neighborhood. As I had never before seen an African; you know they were not numerous in that section. At that period but few of the sons and daughters of Ham had cast their dark shadows over that country; instead thereof it was thickly settled by an industrious and energetic white population.

In the bounds of twenty square miles there were four Presbyterian Churches, two Associate and three Covenanter, one Baptist and Smyrna, an Associate Church. In every

neighborhood there was a good school. The school-master was abroad then. The Bible and Testament were the principal school books. The catechisms were also taught.

The Covenanters had no difficulties about the jury laws. Mr. Rosborough, the clerk of the court, would state to the Judge that they had conscientious scruples in taking the oath to serve as jurors. The Judge would then order them to be excused. In the Revolutionary War there were no tories among them; all fought on the side of the country.

Mr. Jonathan Henkle moved into the country about the year 1807. He states that on Sunday he thought a cow-bell could be heard twice the distance that it was heard any other day, such was the stillness of holy day. John Rock, a Revolutionary soldier, was his near neighbor. Mr. Henkle was with him when he died. When he was evidently dying, he revived a little and commenced, in a low voice, to sing one of the Psalms of David. When he ceased singing he breathed his last. Mr. Henkle's remark was that "it appeared to him to be a foretaste of the joys of Heaven." So died the old Covenanter.

D. G. S.

LIBERTY SPRING has had a growing membership ranging from 60 to 115.

There was, perhaps, a vancancy from the time Mr. Lewers left, until Mr. McWhorter came. His record, as clerk of Session, begins with May, 1841. He is succeeded as clerk of Session, by R. C. Austin, whose first entry bears date August, 1842. Rev. McWhorter's pulpit labors must have ceased in 1843, perhaps at the end of this year. In August, 1843, A. H. Campbell, R. C. Austin and Johnathan Reed were elected elders; but only one, A. G. Campbell, accepted the office, and he was ordained by Rev. P. H. Folker, in April, 1844. Mr. Campbell acted as clerk of Session from August, 1843. In February, 1844, Rev. Mr. Folker was asked to supply this church one-half of his time. It is likely, his labors extended to the close of 1844. He was first a minister in the Episcopal Church, and is spoken of as a very good man, but, sometimes very absent minded. He could rarely find his way to any of the neighboring houses. On one occasion he was invited to take dinner with a friend. He followed the public road very well. When he came to the point to take a right-hand road, he turned to the left. On he went, nothing

doubting until he came to a little stream. Here his road ended—the place had a gloomy appearance, not far off clouds of smoke were issuing out of a dingy looking hut, and the air was redolent with a perfume not stolen from the flowers. What could it be! He described the place as if he had set foot on “Plutos’s dark domain.” He had come upon a “stillhouse!” After he left, the church was vacant awhile. April 7th, 1845, Rev. J. C. Williams, then a licentiate, was elected as stated supply. In February, 1846, Dr. A. C. Golding, an Elder in the Little River Church, having moved his membership to this church, was called to the same office here. Rev. Henry Reed must have been the supply for 1846.

The labors of Rev. John McLees, one-fourth of his time, began in this church, with the first Sabbath in May, 1847. In this year, elder A. G. Campbell removes his membership to the Spartanburg Church, and Dr. Golding is made clerk of Session in his place. In October of this year, application is made for one-half of Rev. Mr. McLees’ time, as pastor. This effort was unsuccessful; but arrangement was made with the Rock Church, by which Rev. Mr. McLees still gave one fourth of his time to this people. The Presbytery of S. C. met here in 1848. Rev. Mr. McLees must have closed his labors in the spring of 1849. Rev. E. F. Hyde succeeded Mr. McLees, the first Sabbath in June; preaching one-half of his time. In September, 1849, Dr. William Philips and Justinian Henderson were elected, and ordained elders, Rev. E. F. Hyde officiating. He was again engaged as a supply from April, 1840 to April, 1851. Elder A. F. Golding, in 1850, having taken his membership to the Spartanburg Church, Dr. William Philips was elected clerk of Session in his place.

DUNCAN'S CREEK.—To this church, greatly enfeebled though it was, Rev. John B. Kennedy ministered occasionally, until the year 1844. At that time Rev. Edwin Cater began to preach one-fourth of his time, and continued to serve the church once a month for two years. During his continuance as stated supply the church was revived, and many were added to its previous membership. Rev. Mr. Cater ordained Mr. Robert Clintock and Dr. Thomas Wier as elders. Rev. S. B. Lewers succeeded Mr. Cater, and continued to preach monthly until the Fall meeting of Presbytery, in 1849. The church then sought the services of Rev. E. F. Hyde for one-half his time. He continued to serve them, and in December,

1850, was bestowing one-fourth of his ministerial labors upon this congregation. The membership in this period has varied from twenty-seven to forty-three.

FRIENDSHIP CHURCH, Laurens County.—We have before seen that the Rev. S. B. Lewers preached to this church from his ordination till the close of that period. The Rev. Wm. P. Jacobs, in the periodical, "Our Monthly," published by himself, and printed by the orphans of his Asylum, "The Thornwall Orphanage," thus resumes:

"In 1832, Samuel B. Lewers, previously an elder in Friendship, was ordained to the ministry, and took charge of the church. He did yeoman service for Presbyterianism in Laurens County. He organized Laurens and Bethany churches, and greatly revived Rocky Spring. At first he refused to take pay for his services, but was compelled before his death, which took place in Mississippi, to acknowledge that he had acted wrongly in so doing. Mr. A. R. Simpson relates of him, that probably the first pay he ever received was made up privately by members of Friendship Church. This was put in Mr. Simpson's hands, who going to Mr. L's dwelling, during his absence, handed it to Mrs. Lewers, saying, "Here's something for you." She, thinking it a sample of cloth she was looking for, stuck it away in her cupboard, and was much surprised on opening it, sometime afterward, to find that it was money. Immediately she carried it to Mr. Simpson, and told him that Mr. Lewers refused to receive it for preaching. "I can't help it," replied Mr. Simpson, "You'll have to keep it, for I didn't make it up, and I don't know who did." And so they out-generated him.

Mr. Lewers supplied the church until about 1844. From 1844-1850, Rev. McWhorter was in charge.

ROCKY SPRING—The Rev. J. L. Kennedy continued to preach to this church until the year 1844, receiving for his services, as is too often the case, a very meagre support. In the year 1845, and though a portion of 1847, the Rev. S. B. Lewers supplied the church, and after him the Rev. C. B. Stewart.

The Elders in this church, in 1845, were, Charles Blakely, Wm. Blakely and Wm. Spear.

THE CLINTON PRESBYTERIAN CHURCH.—This was not organized until the next decade. Yet there were Missionary efforts which preceded it. In the year 1817, or thereabouts,

. Daniel Baker, then a young man, preached several sermons the residence of a Mrs. Holland, and a year or two after a stand erected near Mr. Holland's spring. Col. Lewers, he was still called after he had become a clergyman, was occasional preacher at the same place. The Rev. Edwin ter also preached occasionally at the Huntsville Church, ginally erected as a Union Church, free to all denominations.

CHAPTER V.

AVELEIGH CHURCH, (Newberry.)—In the fall of 1840, a ll was presented from the united churches of Aveleigh and myrna, for the pastoral services of Mr. John McKittrick, a enciate under the care of the Presbytery of South Carolina. e was installed as pastor August 29th, and continued about ee years in this charge. For some time after he left, the urch was vacant.

In the fall of 1845, Aveleigh, Smyrna and Gilder's Creek ocured the pastoral services of Rev. E. F. Hyde, who d for some time been their supply, one-half of the time ing given to Aveleigh. Mr. Hyde continued to fill the arge till the summer of 1848, when the three churches re again left vacant, and secured only occasional supplies om Presbytery till October, 1849, when W. B. Telford, a entiate of South Carolina Presbytery, was invited to the ee churches. A call having been presented to Mr. Tel- d at the next meeting of Presbytery, from the three urches united as formerly, he was, on the 8th of June, 1850, dained and installed as pastor. The church had dwindled ay till, at that time, it had only about twelve members; and ry few besides the members were in the habit of attending eaching at that place.

It at length became apparent, says Chancellor Johnston, that e grand obstacle which stood in the way of the prosperity this church, was its location. Being situated a mile and half from town, it was but seldom that any of the town ople found it convenient to attend; and yet, inasmuch as it as located there with a view to secure their attendance, the untry people regarded it as a town church, and therefore ey did not care to attend it. This is not the only instance

in which a church has been located with the hope of securing the attendance both of the town and country people, and the result has been that it failed to secure the attendance of either. It was determined, therefore, that an effort should be made to secure, by subscription, an amount sufficient to erect a new church edifice in the town of Newberry.

That object was at length attained. The old house and the lot were sold; and a new house, small, but neat and commodious, was erected on a lot generously given for that purpose, by Mr. E. Y. McMorris, in the town of Newberry. The new church edifice was dedicated to the worship of God on the 17th day of December, in the year 1852. The church still retained the name of Aveleigh. After this removal, some of the country members found it more convenient to attend worship at Gilder's Creek, and Mt. Bethel churches, and so transferred their membership to those churches. The church then numbered only about twenty members.

Signs of greater prosperity were soon apparent. Persons in town, who had little or no personal acquaintance with Presbyterianism, and who had formed their notions of it from the representations of those who too often think it to their interest to present a caricature instead of a true picture of its systems of faith and order, found that it was not in fact what they had been taught to believe it to be. It very soon recommended itself to a considerable portion of the thinking and observant members of the community. At almost every communion meeting there were additions, more or less, to the church.

There were but three Ruling Elders in the church. Chancellor Job Johnston, in the town of Newberry, and Dr. Geo. W. Glenn, and Mr. Isaac Keller, in the country.

As the late Chancellor Job Johnston was from the beginning a leading elder in this church, so much so as to be regarded as its chief supporter, if not in some sense its founder, we have deemed it proper to insert here, from another pen, and one more competent, some account of his professional standing and private character. We, however, state that he was born January 7th, 1793, in Fairfield County; was graduated at the South Carolina College, Dec., 1812, third in honor in a class of forty-five; commenced the study of law with Mr. John Hooker, in 1811. Began the study of medicine with Dr. Davis, in the close of 1814; attended the lectures in medicine

under Drs. Hoosack and Motte, of New York. Resumed the study of law in the winter of 1817, was admitted to the bar in 1818, and soon obtained a fine practice. In Nov., 1826 he was elected Clerk of the Senate. Dec. 3d, 1830, was elected Chancellor, as colleague with Chancellor DeSaussure. It will be seen by the following that his decrees reflected credit upon his integrity and ability. His lamented death occurred on the 8th of April, 1862.

Descending from a long line of Presbyterian ancestry, running back at least for two centuries, brought up in that church by a mother whose extraordinary mental powers were adorned by her earnest, true piety, herself learned in the doctrines peculiar to that denomination, he was entirely Presbyterian. Yet, he was no bigot or sectarian. His catholicity is shown in the decree pronounced by him in the case of *Hannon vs. Dreher* (1 Speers, Eq. 87), which originated in the unhappy dissension that had sprung up, in 1835, in the Lutheran congregation of St. Peter, Lexington, and eventually made a breach in the whole church in South Carolina. The Chancellor begins the decree in the following words :

"I have withheld the decision of this cause for a length of time, very unusual with me ; not so much from the intrinsic difficulties of the case, though these are very considerable, as from a hope that an amicable adjustment might be effected. For I would not allow myself to believe that parties professing that religion which, above all others, inculcates peace, humility and forgiveness of injuries, would reject the suggestions of Christian friends, proposing terms of reconciliation, or fail to seize with avidity the opportunities so frequently afforded since the hearing, to accommodate a dispute so dishonoring to the aviator whom they follow, so disreputable to themselves, and so destructive to the church. Being, now, painfully convinced that there is an unhallowed bitterness in this lamentable controversy (arising, possibly, from circumstances which have not transpired), which forbids the hope of reconciliation among the litigants, I am reduced to the deplorable necessity of delivering the judgment of a civil tribunal in a case of a spiritual nature. I unfeignedly profess that no duty I have ever been called upon to perform has inflicted such pain upon me ; and there is no sacrifice that could have been reasonably demanded, which I would not have made, or that I would not now make, (if there were left any hope of its succeeding,) to

compose the differences I am called upon to adjudicate." Then follows a decree wonderfully clear and orderly in the statement of facts, and evincing remarkable pains-taking in its preparation. Of the powers and authority of a Spiritual Court in America, the Chancellor observes :

"It belongs not to the civil power to enter into or review the proceedings of a Spiritual Court. The structure of our government has, for the preservation of Civil Liberty, rescued the Temporal Institutions from religious interference. On the other hand, it has secured Religious Liberty from the invasion of Civil Authority. The judgments, therefore, of religious associations, bearing upon their own members, are not examinable here. * * * * *

I have stated the facts, and have stated the judgment rendered (by the Church Court) on the facts, and that judgment must be conclusive here. * * * *

In this country, no ecclesiastical body has any power to enforce its decisions by temporal sanctions. Such decisions are in this sense advisory—that they are addressed to the conscience of those who have voluntarily subjected themselves to their spiritual sway ; and, except where civil rights are dependent upon them, can have no influence beyond the tribunal from which they emanate. Where a civil right depends upon an ecclesiastical matter, it is the civil court, and not the ecclesiastical, which is to decide. The civil tribunal tries the civil right, and no more ; taking the ecclesiastical decisions, out of which the right arises, as it finds them, just as the ecclesiastical forums would be bound to regard the decisions of a temporal court, where a religious controversy springs out of it and is to be decided by them. How idle the fears, therefore, of those who apprehend tyranny and oppression from ecclesiastical associations. They have, and can have, no power whatever to enforce their decisions, which are, moreover, of no effect upon those who enter into them. Their power is only to cut off and disown intruders who come among them, but will not obey them. But that the Synod here was armed with judicial authority for trying and determining cases against delinquent ministers and churches, appears from the Constitution (Synod's) itself, which is the rule for all who have acceded to it, and which expressly provides for such procedure. Neither can this Court look into the regularity of the process by which the Synod proceeded to its judgment. Every compe-

nt tribunal must, of necessity, regulate its own formulas."

Having a keen sense of the ridiculous and a high appreciative of wit, with a gift of language most remarkable, it is singular that he exhibited no powers of mimicry. It may be, he possessed the faculty, but never indulged in it. One of his sons, in childhood, had this gift to a very extraordinary degree; but, at the request of his father, he abandoned the practice of it, being shown that it was a faculty, which, if persisted in, would cause the loss, rather than the gaining of friends. The Chancellor, however, appreciated humor in others, sometimes even at his own expense, though he was very sensitive. The following is believed to be authentic: "The Court of Equity was held formerly for Chesterfield District at Chew. Presiding at one of the terms of that court, which, it seems, was held in a public hall, above the butchers' market, the Chancellor took occasion to berate the Commissioners of Public Buildings for not providing a more suitable place for a Court of Justice, saying that it was an outrage upon public decency, that while justice was being administered up stairs, meat should be butchered on the ground-floor. Mr. John Inglis (afterwards Chancellor) playfully remarked: "Your honor, with permission, I would suggest the Commissioners might reply, that the incongruity is not so great as might be fancied; surely, meats may be butchered down-stairs, while justice is being butchered up-stairs."

His first circuit in Charleston happened to include Good Friday. Before adjournment, Thursday, Mr. Pettigrew moved a recess to Saturday, 10 A. M., as to-morrow would be Good Friday. The Chancellor replied that Courts were appointed and terms held by Acts of the Legislature, and that he was not aware of any Statute that had declared Good Fridays *dies non*, and refused the motion, Mr. Pettigrew retorted that he had never heard of a Court being held that day, except once, whereat the greatest injustice was done that was ever perpetrated—when Pilate condemned our Lord.

[Humor and wit have never been clearly defined.]

His power to state the law with clearness, precision and completeness, was very extraordinary. His skill, too, in arranging a mass of testimony in such a way as to arrive at the converging establishment of the central fact, from various approaches, was unsurpassed. Of both these qualities, the case of *Freyer vs. Freyer* (Rich. Eq. Cases, 87,) which deals

with the matter germane, to ecclesiastical law, furnishes most remarkable evidence. Of this particular case, which, in its subject matter itself is of interest to the church, space forbids to quote more than the opening paragraphs :

“ Marriage with us, so far as the law is concerned, has ever been regarded as a mere civil contract. Our law prescribes no ceremony. It requires nothing but the agreement of the parties, with an intention that *that agreement* shall *per se* constitute the marriage. They may express the agreement by parol—they may signify it by whatever ceremony their whim, or their taste, or their religious belief, may select. It is the agreement itself, and not the form in which it is couched, which constitutes the contract. The words used, or the ceremony performed, are mere evidence of a present intention and agreement of the parties. Marriage is always an executed, never an executory contract. It is not what the parties intend to do hereafter, but what they intentionally do now, that constitutes the tie, and renders it indissoluble. Therefore, an engagement that the parties will marry is not marriage ; but an engagement, whereby they do take each other *in praesenti* for man and wife, is marriage. The contract of marriage, when completely entered into, is a fact. Like every other fact, it is susceptible of an infinite variety of proof. It may be proved by those who witnessed it when it took place. It may be proved by subsequent declarations or acknowledgments of the parties. It may be evidenced by their conduct and the attitude they maintain toward each other and the world. But there is a clear distinction between the fact itself, and the evidence of the fact. As a witness, who swears that he saw the marriage take place, may or may not be believed, so the acknowledgment of parties that they have been married, like the acknowledgments, of any other past transactions or facts, may be true or false, and should be believed or disbelieved accordingly. The acknowledgment of a marriage does not constitute the marriage, any more than the acknowledgment of any other fact constitutes that fact. It is evidence only. Nor is it conclusive evidence, even on the parties themselves. It puts the burden on them of showing the contrary ; but if they can show the contrary—if they can show that what they have acknowledged did not, or could not exist, they are at liberty to do so. They have not this privilege where the false declaration has deceived, and the

action would defraud some third person; as, where a man, by holding out a woman as his wife, has ensnared a creditor. But where the question is confined to the parties, between themselves, or concerns third persons who have been defrauded, there is full scope for every kind of proof which tends to disclose the real truth of the matter."

Possessed of one of the handsomest estates in upper South Carolina, he contributed largely to the support of the church. He gave generally almost one-half, or more, of all the contributions made to defray the expenses of Aveleigh Church, of which he was a member; and there was hardly any enterprise of the church at large in which he did not assist very liberally. At one time he made arrangements with keepers of the city stables in Columbia to enable the licentiates in the ministry to go and preach in the country around that city. He originated a method of weekly contributions in Aveleigh, requiring that each member of the congregation, every Sabbath, should give five cents, no more and no less, and showing that, if every Presbyterian in the United States would contribute that small amount weekly, a sum would be raised ample for all the enterprises of the church; besides, being promptly made, the church could reckon on it with certainty, and need not be cramped in its enterprises.

He was a priest in his own household. He insisted upon every member of his family, including the domestic servants, being present at the exercises of family worship. He trained his slaves as if they were children. He required them to attend the church of which he was a member, and their absence was strictly to be accounted for. Every Sabbath afternoon the slaves were assembled for instruction in the Catechism, etc. His government of his slaves was so excellent that, though the larger part of them were quartered within the limits of the city, where they were more subject to temptations to wrongdoing, none of them, during his lifetime, was ever prosecuted for any offense against the public laws. In social life he was unassuming. Dr. Mayer's letter, which follows, is proof of

NEWBERRY, May 24th, 1881.

DEAR SILAS: The first time I ever had any conversation with your father, was in the year 1833 or 1839, in Columbia, while I was a student of medicine, under Drs. Wells and Toland. I met him accidentally, in a public room of the Hotel then kept by Mr. Maybin. Although I have no reason to suppose that he knew me (I, however, knowing who

he was), he placed me at once in such an easy position, in our conversation, as to impress upon my mind then, what was established with me, by my long subsequent intimacy with him, as his most remarkable social trait, namely: his gift of making any man, from a Chancellor to an artisan, feel entire freedom from restraint in his presence, before the exchange of a dozen sentences. I never felt embarrassed in his company, although timidity is my ruling fault; and very many times have I admiringly seen the humblest farmer in familiar discussion with him, and unconsciously yielding up, to encouraging questions, the result of his simple observations. No man ever left your father's house without being a wiser man than when he entered it; and had to confess that there had been drawn out of himself more knowledge than he could have believed was lying dormant in him. I have often meditated upon this pleasing characteristic, which I know came under the notice of others besides myself, and I wondered why it was, that a man possessed of such a quality,—so able by it to encourage suppressed energies, as well as to direct them after development,—should stand so far aloof from the public as Chancellor Johnston did,—should, when his term of professional work was over, for the time, permit the endearments of home to withdraw him from wide associations with his neighbors. I have ventured to think that perhaps, while he was a barrister, he studied human nature too closely, saw too much of the hollowness of the human heart, and, as it was painful to him to be present wherever there was physical suffering, so much so as to force his retreat from any sick chamber, so he was disposed to avoid occasions of meeting the glare of general wickedness, so torturing to the spiritual eye, and take refuge in his veranda, with books and a few trusted friends.

I may say, that the most delightful of my recollections are those which recall the evening rides I sometimes took with Chancellor Johnston, in company with Rev. Edward Buist, his pastor (a good reader), to visit some favorite well or spring, hard by the town. We did not dash along in the manner of those who drive out to "take the dust," as I believe it is facetiously called; but our speed was restrained so as not to mar the fluency of Mr Buist's reading of Macaulay, to which we listened with much satisfaction—the Chancellor often raising his hand, as a signal for a pause, whenever he desired to make a comment; or the reader, himself, now and then desisting, to question the truth of some statement, for they were both staunch Presbyterians, and the pages read referred to the religious troubles of Scotland. But when we arrived at the well—oftener than any other, Mr. Rikard's, under the superb whiteoak, overshadowing the spot whereon was the old-time Black Jack Tavern,—the volume was laid aside, and the tankard was borne to and fro, to the dripping fountain, that we might quaff the cool water while listening to anecdotes of the Covenanter settlers of Newberry, who, with others, sometimes stood upon the pebbly knoll there before us, to pound into nonentity a knotty punctilio with "blows and knocks" against one another's faces.

Your father's reading must have been immense and varied. "When I was a young man," he said once to me, "I read voraciously." This last word so impressed me, that I have never forgotten it. Nor did he despise light literature. One morning, when I breakfasted with him, the tea did not suit him. He turned his mild, blue eyes upon William, his servant, and asked, "Do you call this tea?" "Yes, sir," replied William, nervously. "I call it water bewitched," insisted his master. Imagine what was my pleasant surprise, sometime afterwards, to come across



phrase, "water bewitched," in St. Ronan's Well. I could mention other instances to show how his memory retained whatever was striking even in his reading for amusement.

But what I remember with deeper heart pleasure, Silas, than anything else, is the simple account he gave me (I hope there are others to whom he told it) of the sudden change that came over his religious beliefs. He was speaking to me of Dr. Chalmers. Said he: Chalmers regarded the Christian Religion in something like derision, until he undertook to prepare the work on the Evidences of Christianity, which is, perhaps, the best of the Bridgewater Treatises. The researches he was compelled to make for that purpose, opened his eyes to the truth of what he at first derided as false. "Would you believe it, that I, myself, once a scoffer?" I replied that I thought his religious life had been the result of careful parental training. "No," he continued "it appeared comparatively but a short time since I had any regard for religion. The change in my views took place in the course of one night. While I and my family were residing very near the Methodist Church. One evening, [I think he said it was not a Sabbath evening] attracted by the singing in the church, I agreed to a proposition of my wife to attend the services. It was not long after we took our seats before the preacher began his sermon. He was one of those uneducated men so common at that time in that denomination, and certainly one who was little calculated to make an impression upon me. But strange as it may seem! while I considered his discourse as an unmeaning rant, I became possessed by a feeling which I cannot describe. It was an emotion that held possession of me with increasing tenacity, until, in the middle of the night my sighs awoke my wife. 'What is the matter?' she asked me. I tried to explain to her my state of mind, but could not do so fully. 'Oh, my dear husband!' she exclaimed, 'I know what it is. It is the Holy Spirit! thank God! thank God!'"

I could proceed no further, at that time, though he afterwards often referred to his subsequent religious experience, his difficulties, to illustrate which, he gave me to read Bunyan's "Grace Abounding." You will rely upon it, that the words I have recorded are *very nearly* as they came from his lips.

I feel weak from my recent attack of illness; otherwise, I might have told you more. You know I am at your service to do anything in my power to recall incidents relating to your father, who was certainly the most valuable friend I ever had; and I therefore hope that you will be free with me in any way by which you may start me in reviewing my recollections upon this or that point.

As ever yours,

O. R. MAYER.

The writer of this history may also add that Chancellor Johnson was on the committee of conference with the brethren of the Boston Union Presbytery, and that we agreed upon that which was finally adopted by the Synod as to the restoration of those brethren; with him, also, in those overtures which were made to the Associate Reformed Synod in our own State, for mutual union, which were unsuccessful here, although in 1866, The Associate Reformed Presbytery of Alabama were

received as a component part of our branch of the Presbyterian Church.

The introduction, too, into our Psalmody, of a selection from Rouse's version, has rendered ministerial intercourse between the two branches of the church in the South, theirs and ours, more practicable than before.

The number of communicants in Aveleigh in 1850, was 49; 1860, 80; 1870, 119; 1880, 128.

SMYRNA CHURCH, (Newberry District.)—In the year 1840, at the Fall Sessions of the Presbytery of South Carolina, the Rev. John McKittrick received a call from the churches of Aveleigh and Smyrna. An adjourned meeting of Presbytery was held at the Smyrna Church, November 11, 1840, at which his ordination and installation took place. Rev. Edwin Cater. Moderator, preached from Isaiah 52: 7th. The Rev. Hugh Dickson gave the charge to the pastor and congregation, and Mr. McKittrick took his seat as a member of Presbytery. In 1845, Rev. E. F. Hyde was stated supply of Smyrna, in connection with Aveleigh and Guilder's Creek. In 1856, the Rev. Robt. McLees became its pastor for half his time, and continued so till his death. During the war, and after, until 1872, it was supplied by different ministers.

The first Elders elected at its organization, were, George Boozer, Esq., and David Clary. Afterwards John and James Senn and David Boozer became Elders. George Boozer, Esq., was always regarded as the leading man, as well as Ruling Elder in the church. His influence was great, both in the church, and out of it. He was the father of Rev. J. I. Boozer, who died in Arkansas before the war, and four of his sons were elders in four different churches. One of his daughters married the first pastor the church ever had. [T. C. Ligon.]

LEBANON CHURCH, Abbeville County.—The Rev. James T. Gibert continues as the pastor of this church. In 1842, on the 27th of February, Messrs. Vernon, Johnson and Moore, were ordained and installed as Deacons.

There has been a Bible Society auxiliary to the Abbeville Bible Society in this Church and congregation, from the beginning, and a Sabbath School always in the Summer months. The Elders, in 1845, were, Dr. J. F. Livingston, Thomas Griffin, James Paisley, N. M. Strickland, Dr. John S. Reid. The membership during these years varied from eighty to ninety two.

BETHIA CHURCH was organized by Rev. Robert H. Reid, on the 4th day of November, 1849, with thirteen members, nine white, and four colored persons constituting the original membership. At the first administration of the Lord's Supper there were sixteen members in regular standing. On the 23d of February following, Joseph Bridges and Andrew McLane, of Bethel, were elected Elders. The Rev. Mr. Reid left in May, 1851, and the Rev. J. F. Gibert became the stated supply of this church, in connection with Lebanon which he has served as its pastor. The members in 1853, were forty-one in full communion.

MT. BETHEL CHURCH.—The circumstances which led to the organization of Mt. Bethel Church, in Newberry County, S. C., as set forth in the preface to its first Session Book, are as follows: 1, a desire on the part of "a few benevolent men to procure religious instruction for their slaves," and 2, as there was no Presbyterian Church convenient, to have a place of worship of their own faith and order for themselves, their families and their slaves.

"The object, at first, was to secure the services of a Missionary, and that he should visit the plantations of those favorable to the enterprise, at proper times, and impart such instruction by preaching, and the use of Jones' Catechism as might be thought to be beneficial to the instructed."

Rev. S. S. Gaillard, then a licentiate of South Carolina Presbytery, was the first Missionary employed in accordance with the above plan, and he began his labors in the year 1846. The present house of worship was built in the year 1847, and an attempt was made that year to organize the church, but it did not succeed. About this time Mr. Gaillard left to go to Greenville, S. C., he having received and accepted an invitation to supply Washington Street Church at that place. In the year 1848, Mr. R. W. Hadden, a licentiate of Tuscaloosa Presbytery, Alabama, was employed for the Mt. Bethel Mission. He remained only one year. The Mission was vacant during the next two years. In 1851, Mr. A. Enloe, a licentiate of Bethel Presbytery, S. C., was engaged to take charge of it, but remained only one year.

On the 27th day of November, 1852, the church was organized with eleven members, Revs. John McLees, and W. Telford, and the Sessions of Aveleigh and Gilder's Creek churches officiating in the organization services. Messrs.

George Turnipseed and George Burder Boozer, were elected and ordained its Ruling Elders. [It is proper here to state that Mr. Richard Sondley, of Columbia, the father of Col. John Sondley, of this county, who owned a large plantation in the vicinity, and spent a portion of his time every year on his plantation, and who took an active part in instituting the plan above referred to, as well as in building the house of worship, and in securing the services of young ministers from the Columbia Seminary, was also elected to the Eldership, he, having communicated to the meeting, by letter, his willingness to transfer his membership from the church in Columbia to this place, but being unable to attend the meeting personally at this time. His membership, however, was never changed, and, of course, he never became an elder; still for the deep interest he took in the Mission from the outset, and for the valuable services he rendered to it, it is but an act of justice that his name should not be lost from the records of the church.]

BETHANY CHURCH, Laurens County.—From 1840 to 1850, the church was under the pastoral supervision of Rev. J. B. Lewers. The Elders were, James Templeton, Jr., George Byrd, Capt. James Templeton, Samuel Farrow, Wm. Mills. The Deacons were C. A. Smith and John Steward, elected in 1841. In 1848, twenty were added to the church, and twenty-eight in 1849. During this period Mr. Lewers was assisted by Rev. John McKittrick, Edwin Cater, John McLees, E. T. Hyde, and George W. Boggs. Elder Mills removed, and Elder James Templeton was received from Rock Spring Church. The numerical strength of its membership, in 1850, was 134. In 1849, Joshua Saxon and Alexander Glen were elected Elders; and Simeon Lyles and David Templeton, Deacons.

The colored people were admitted as members of the church. In 1849, there were fourteen colored communicants.

The church never had a regular pastor. The Rev. S. B. Lewers supplied them longer than any other minister, in all, about seventeen years. He was a faithful and active preacher. He was also a good disciplinarian, as the Session book shows. He was dismissed from the Presbytery of South Carolina to the Presbytery of Chickasaw, in April, 1851, but visited this church in November of that year. The church was in its most flourishing condition when he left. This seems to have been

a time for moving West. Within a brief period the Session had given letters of dismission to nearly half of her membership. Since then the church has never at any time regained her numerical strength.

WARRIOR'S CREEK was cared for by Rev. S. B. Lewers, who is mentioned as stated supply in 1842. The statistical tables show eleven admitted on examination in that year, making the whole number of communicants, twenty-four. The 94th Session of South Carolina Presbytery was held at this church, March 24th, 1842.

In 1847 the whole number was twenty-three.

NEW HARMONY CHURCH is situated in the northeastern corner of Laurens District, about fifteen miles above the village to the right and near the stage road, leading to Greenville Court House.

Until 1844 its vicinity was almost destitute of the regular ministrations of the gospel by any Christian denomination, and the major part of the people were ignorant of the benign and saving truths of God's word. The indigent circumstances of the citizens, the sterility of the country, the sparseness of the inhabitants, their deficiency of early moral culture, had hitherto baffled every attempt to rear a respectable building for public worship. Early in the summer of 1844, the subject of building a house for religious purposes began to be seriously considered by a few, who met with correspondent feelings in those around them. A portion of the old Fairview Church, of Greenville District, being remote from their stated place of worship, and a few of the Baptists of the same neighborhood being similarly circumstanced, agreed to build a house, to be used alternately by each denomination, as a Harmony church.

On the 11th of July, the neighbors held their first meeting, and appointed a committee to solicit subscriptions of labor or money, who made a favorable report. Confidently gathering, from their success, that God was with them, they proceeded to elect a building committee, who reported a plan, which was adopted by a full meeting of both denominations concerned. The house, fifty feet by thirty, and sixteen feet high, was, in a few months, by the joint labors of the neighborhood, so far advanced as to be capable of accommodating the very respectable congregations that attended it. Upon the first sure indications of their success, the Presbyterian por-

tion of the neighborhood took measures for organizing their church. Early as the 15th of August, 1844, a stand was erected on the ground, and Rev. John McKittrick was requested to preach. In the course of the proceedings that day, (13) thirteen members of other churches, perhaps, all from Old Fairview, presented their letters of dismission, and enrolled their names as members of New Harmony Church. An election for Ruling Elders resulted in the choice of Robert Gilliland and David Stoddard, Jr., who were, at the same time and place, regularly ordained to their office. Application being made, the church was received under the care of South Carolina Presbytery, by the name of NEW HARMONY, and Rev. John McKittrick obtained as monthly supply. Such has been its steady and gradual increase as to give good hope of its future,

While this church has been restricted to public worship once a month only, the destitution has been partially remedied by Sunday-schools, and the monthly ministrations of our Baptist friends, who have likewise succeeded in establishing a very respectable society of their order, who with us, and with whom *we*, twice a month, unite in the worship of our God, in NEW HARMONY CHURCH. By a constitution, adopted by the two denominations, the Presbyterians have the second and fourth Sabbaths, including days preceding and following; their Baptist friends, the first and third Sabbaths. The fifth Sabbath may be used indiscriminately, by either, or in an associated capacity, observing Christian courtesy and kindness for each other.

On the 26th of September, 1844, a sacramental meeting was holden—the first,—the Rev. Messrs. McKittrick and Lewers ministering, which continued three successive days, to large and attentive congregations, for whose accommodation a comfortable arbor had been erected in the grove (the house not yet being in a state to occupy). At this meeting, two other members were added, thus evincing, that to Jacob, although small, “the Lord will perform His truth.”

From that time, the growth of this church has been steady, and by the close of the year (1846) amounted to some 35 or 36 members. Although the usual appliance of means, and a regular attendance of preachers and people were observed, rather a cold and inactive state of religion prevailed in 1847. Nevertheless, even in this period, God did not leave himself

without a few additional witnesses of His goodness and His truth, within our bounds.

The year 1849 was one of marked and exhilarating interest to those who had owned the name of the Lord Jesus Christ among us. Besides the usual accessions by letter, &c., on the 27th day of October, at a sacramental meeting, in progress at that time, nine Christ-loving young people, and one colored person, were received, by examination, into the church. At the same meeting, agreeably to a notice previously given, an election was held for two additional Ruling Elders, which resulted in the choice of M. P. Evins and Roger Brown, who were regularly ordained, according to the directions of our confession of faith, to their office. In common with our fellow-men, we have enjoyed the blessed privilege of worshipping our God, in His earthly sanctuary, according to the dictates of conscience, guided by His word. We have had Rev. John McKittrick all the time since our organization, as our minister. From the time that he was obtained as a Presbyterial supply, he has continued his labors diligently, faithfully and, we believe, profitably, among us. The sacrament has been semi-annually dispensed to his congregation of communicants, and family visitation and prayer have not been omitted.

Very recently our church and neighborhood have purchased a decent social religious library, which the young people of the churches have begun to read with interest and advantage.

An extraordinary and delightful fact pertaining to our history, and to the credit of our Christian Church, is that, since her existence, there has not been a single instance of discipline, requiring the action of the session.

LAURENSVILLE CHURCH.—The existence of this church, as has been before mentioned, is due to the self-denying labors of the Rev. S. B. Lewers. Until he was called away to break the bread of life in another field, he continued to supply this branch of the vine, which, though so small at its planting, being watered by the dews from Heaven, under his faithful and acceptable ministration, grew continually, and at the time of his leaving, in 1851, there had been added one hundred and twenty-five members during his ministry.

At this period of his personal history, believing himself called, in the Providence of God, to seek a home, and another field of labor, in the southwest, he sought a dismissal from the Presbytery of South Carolina to the Chickasaw Presby-

tery, in Mississippi. This drew forth the following communication from his Presbytery here :

The committee, to whom was referred the letter of S. B. Lewers, reported, recommending that his request for dismission, to join Chickasaw Presbytery, be granted, and that it be accompanied by the following letter, viz

REV. S. B. LEWERS:

DEAR BROTHER: In consideration of the long and much endeared connection which has existed between us, the Presbytery of South Carolina has directed us to respond to your warm and affectionate valedictory letter, and to communicate to you our reciprocal feelings of fraternal esteem and undiminished affection. It is only from the conviction of our obligations to promote the interests of the Church of Christ, and yours, that we thus readily consent to a separation which, to us all, as well as to you, is painful and afflictive.

We shall not cease to pray for your continued usefulness, and confidently believe that your earnest prayers will not cease to ascend to the throne of Jehovah for the numerous churches which you have so eminently assisted in planting and watering. Dear Brother, we shall ever hold in grateful remembrance the happy seasons of Divine goodness, in which we participated, while it was our privilege to sit together in heavenly places, to take sweet council together, and to walk in company to the house of God. May the blessing of Zion's King attend you ; may His presence go before you, and his grace sustain you, and make you, for many years, useful in the Church of our dear Redeemer.

So pray your brethren in the Lord,

(Signed) A. W. ROSS.
E. T. BUIST.
D. HUMPHREY.

The above minute was unanimously adopted. [Minutes of South Carolina Presbytery, p. 418, April 26th, 1851.]

Mr. Lewers did not long survive his removal to Mississippi. The news of his death was received with unfeigned sorrow, by his co-laborers in the Master's vineyard. His old Presbytery, of South Carolina, gave expression to their grief as follows :

The committee appointed to bring in a minute in relation to the death of Rev. S. B. Lewers, reported as follows, viz :

The committee appointed to prepare a minute in regard to the death our much lamented brother Lewers, beg leave to report :

Though we have but recently put upon our records expressions of the high regard, cherished in all our hearts for our beloved brother, yet we deem it due to his memory to record facts well known in all our churches. He was identified with us by birth and education, and his name is endeared to us by every tie, civil and sacred, that can bind kindred souls for time and eternity. Whatever is worthy of esteem was in his character. When he espoused the cause of Christ, his soul clung to it. In the Cross he gloried. With an enlightened understanding, made free by the power of Divine truth, he yielded to the claims, the sovereign, rightful claims, and call of Heaven. He turned his soul, with all his energies, to the work of the ministry, prompted by that heaven-born benevolence that seeketh not its own. He let go the world, and for nearly twenty years, in our midst, directed all his energies to advance the glory of God and the good of men. Nor did he labor in vain. He reflected that bright, life-giving light from the Sun of Righteousness wherever he moved. Adding to faith that moral courage which imparts the only true greatness to man, he commanded the hearts of multitudes, and was blessed in winning many to Christ, in enlarging and strengthening the Church of our Redeemer. His thoughts, and time and talents, were so engrossed with every labor of love, in every means of benevolence, in warring against vice of every name, but especially intemperance—that most contagious blighting and withering curse of man—that he necessarily, and of course, made immense sacrifices, not only of domestic quiet and enjoyment, but of property.

Therefore,

Resolved, That this Presbytery regard it as just to transfer to the widow of our deceased brother the amount due by her late husband, to be enjoyed by her in her own right; and for this purpose, that the treasurer of Presbytery be directed to transfer the evidence of that demand in such manner as may secure the purposes of the Presbytery.

J. L. KENNEDY, *Chairman*.

[Minutes, p. 462, Sept 24th, 1852.]

The Synod of South Carolina, on the 23d of October, 1852, expressed itself in language of deep regret at his loss. "He abandoned the practice of law, gave up his merchandise, left the management of his farm to other hands; in short he left the dead to bury their dead. He preached the Gospel diligently throughout his native District and Presbytery, in vacant churches, and even where no churches existed, and from house to house, and for years refused to receive any compensation for his labors. He fell in the harness by over-exertion in the service of his Master, in a distant State."

Mr. Lewers was a graduate of South Carolina College, in 1811, and was admitted to the bar as an attorney in 1815. His old honorary title, *Col. Lewers*, clung to him among his old neighbors and associates, through life, strange as the military title may have sounded to unaccustomed ears.

In 1840, William Franks and Maj. Edward Anderson were elected Deacons, and in 1848 Col. Pattillo Farrow, Capt. James Davis and Thomas Blakely were called by the church to the office of Ruling Elders. The membership, in 1849 and 1850, is reported as 75.

ROCK CHURCH, (formerly Rocky Creek.)—There are two sources from which the history of this church may be drawn. The twentieth anniversary sermon of Rev. John McLees, which was preached on the first Sabbath in April, 1867, and published in the Southern Presbyterian of October 22, 1868, and is replete with facts, and a history of the same church, by Genl. James Gillam, a venerable elder, published in May 1873, in the periodical edited by Rev. W. P. Jacobs, called "Our Monthly," who has made free use of the sermon of his pastor, Rev. Mr. McLees. Genl. Gillam's memory, too, was well stored with reminiscences of the past.

The Rev. Edwin Cater was installed as pastor of this church in 1840. He entered on the duties of the office of pastor with zeal and energy, which increased the congregation; and by the blessing of God upon his faithful labors, the church had increased in the number of members beyond any thing which it had enjoyed in former days. According to his own statement, when he commenced the supply of the church, it consisted of twenty members,—five males, and fifteen females. It was so depressed in spirits that it refused to guarantee to him the sum of \$50 per annum, the amount paid to their former supply. He received, however, the sum

of \$350 for one-half of his time, and a salary of \$600 when he become pastor, which was paid regularly so long as he remained. The church, also, by a contribution of thirty dollars at one time, constituted him a life member of the Assembly's Board of Foreign Missions. It also supported a Theological Student through his entire course in the Seminary, and after his graduation it gave him an outfit in a suit of clothes and a substantial horse.

One thing which in the providence of God exerted a powerful influence on the respective members of this little church, and especially with some who united with it in the early part of Mr. Cater's ministry, was the liberal support of \$150 which Capt. R. Cunningham gave to the pastor, while he also contributed liberally to the benevolent causes of the church.

Although the church had been organized nearly seventy years, it had never had a pastor; and it had done comparatively nothing for the support of the ministry; or of the benevolent objects of the church at large. This church was, we believe, among the first in the Presbytery of S. C. who gave a salary of \$600 for the support of a pastor. It was the first to send a written narrative to Presbytery of the state of religion in its midst. It was perhaps the first in which Deacons were elected and ordained, and the first in which collections were regularly taken up on the first day of the week, according to the injunction in 1 Cor. XVI, 1, 2.

In its history may be seen the marked advantages to a church of having a pastor, rather than a stated supply.

In 1845, John Logan and Wm. Campbell were also elected and ordained as Elders.

The first Deacons in this church were elected November 1st, 1840, agreeable to an injunction sent down to Presbytery by the General Assembly—when Charles R. Mosley, Wm. N. Blake and Wm. Campbell, were chosen and ordained to this office.

In December, 1844, the Church, by the act of the Legislature, was incorporated, and the name of "Rocky Creek" was exchanged for that of Rock Church," which was approved by the Presbytery in April, 1845, and in the minutes of which it has since been known by its corporate name. The labors of Edwin Cater were greatly blessed while he was pastor of this church. He baptized 77 adults and 73 children, and the number of members was increased to 112. The pastoral

relation was dissolved in October, 1846. He labored here nearly eight years.

In January, 1847, an invitation was extended by the Session to Rev. John McLees to visit Rock Church, which he accepted; he came in January, and preached a few times in the church. He then received the invitation to become their stated supply, which he consented to do after the 1st of April, when his engagement with Presbytery as missionary to the colored people on the west of Abbeville Dist., would terminate. According to promise he commenced his labors in April, 1847. In October of the same year he received and accepted a call to become pastor. He was installed on the 10th of December following.

The Greenwood Association of Abbeville Dist., S. C., whose object was the promotion of education, founded two High Schools in Greenwood, one for males, and the other for females. These institutions were taken under the care of Presbytery, in October, 1847. The Chapel was owned by the Greenwood Association, and in large wings appended to it, flourishing schools were kept for several years. The Chapel became a regular place of preaching in connection with Rock Church.

The service on Sabbath alternated between Rock Church and the Chapel in Greenwood, for a number of years; and a communion meeting was held once in every three months, first at one place, then at the other. But as the large body of the congregation is now more convenient to the chapel, the services are held in it on every Sabbath, except the fourth in each month, when it is still held in Rock Church. The children have been taught the shorter Catechism, and regularly catechised previous to every quarterly communion..

There is a Sabbath school library of two or three hundred volumes which came with the property of the Association.

There is also a Bible Society, auxiliary to the Abbeville Bible Society. A supply of Bibles and Testaments is kept on hand for gratuitous distribution, or for sale to those who are able to buy.

It was formerly the custom of the churches to use what were called "Tokens," which were distributed to the members just before a communion, as no person was allowed to approach the table without a "Token;" which was with us a small piece of lead with the letters R C on it for Rock Church.

When the members were fairly seated at the table, it was the duty of one of the elders to pass round and collect the Tokens, which were kept for future use. This usage was sometimes called "fencing the table," and was designed to keep back from it any who might presumptuously come, or any who were under censure in the church. But it was a difficulty in the way of open communion, which we believe to be in accordance with the spirit of the Gospel. This church has not used Tokens since May the 19th, 1839. Their use is now laid aside, we believe, in all our churches.

THE COLORED PEOPLE.

It is proper for us to state that the Rock Church has been mindful of its duty to the colored people. In April, 1847, colored members were reported to Presbytery. They were instructed with great care by the pastor, and Elders and private members of the church. A Sabbath school was opened for them, and they were taught from Jones' Catechism and also from the Child's Catechism.

REVIVALS.

We have no record of any revivals in the early history of this church. In September, 1845, a protracted meeting of five days' continuance was held by the pastor, assisted by Rev. Henry Reid, which resulted in the most gracious revival ever known in the former history of the church. Thirty-eight members were received into the communion.

But few additional members were added till September, 1848, when a meeting of a few days was held by the pastor, Rev. John McLees, assisted by Rev. Henry Reid and Rev. L. Holmes. There was an addition of fourteen members to the Church.

On September the 11th, 1849, ten more were added.

On September the 2d, 1850, eleven more were added.

On September 16th, 1852, twelve more were added.

RULING ELDERS.

The Ruling Elders in this Church, in 1845, were, Thomas Blair, Sen., John Blake, Dr. E. R. Calhoun, John McClellan, James Gillam, Dr. John Logan, Wm. Campbell, Capt. R. Cunningham.

In April, 1849, Wm. N. Blake, and Joel Smith were ordained.

The membership of this Church, in the Statistical Tables of 1849 and 1850, is set down as 105. It had been increasing in its generous contributions to the great enterprises of the Church.

SANDY SPRING.—This church, which had been served hitherto by A. W. Ross as stated supply, fell under the care of Benjamin D. DuPree, in connection with Richland. Its Elders, in 1842, were, Peter E. Belotte, Jacob S. Belotte and Angus J. Liddell. On the 30th of September, 1842, the Presbytery changed the name of this church to "*Mount Zion*."

Under this name it was supplied by Benjamin D. DuPree, in 1843. By Thos. L. McBryde, in 1845.

Through the rest of this decade it is represented as vacant, with a membership of thirty-seven communicants. It was afterwards supplied by Rev. J. Hillhouse.

LONG CANE CHURCH, (Abbeville).—At the close of the last decade, we were speaking of the sources from which the support of its pastors came. It is proper that it should be added that the main support was derived from the Upper Long Cane Society, the constitution and by-laws of which were there given.

The appropriations of this society down to January, 1852, had amounted in all to \$11,392.83.

Wm. H. Barr, D. D., died on the 9th of January, 1843, having continued in the office of pastor to this church for one-third of a century. He was eminent as a preacher for his ability, eloquence and faithfulness. In his style he was remarkable as possessing the happy faculty of being brief without obscurity. His powers of concentration were very great. Of this an instance occurs to my memory which took place when I was quite young. I think it was at a meeting of Synod of South Carolina and Georgia, at upper Long Cane Church about 1825. The meeting was about to be brought to a close when Dr. Barr arose, gave an exhortation, reminding the congregation of the privileges they had enjoyed during the meeting; in a very few words gave the pith of every sermon delivered, setting forth the subject, it seemed to me, in a stronger point of view than the speakers themselves had done; yet the whole occupied but a few minutes. Of his strictness in regard to filling appointments, the writer recollects that in a sermon some years before his death, Dr. Barr said that he had been preaching to the congregation twenty-five years, and

uring that time he had never failed in any instance to fill an appointment he had made for them. His bad health for several years previous to his death, prevented his attendance on the Sessions of the Church Judicatories. He required the comforts of home, to which he was accustomed, a change of lodgings alone producing sufferings. The last meeting of Presbytery that he attended was held at his own church. He was elected Moderator to show their respect for him, but was too ill to serve unless he could be relieved from the pains of rheumatism by which he was tormented.

His hold upon the affections of his people was very great. To this day a knowledge of what was Dr. Barr's opinion on any subject is sufficient to guide the judgement of many who were his hearers, and anything he did not do is looked upon by them as innovation.

He seemed to have a shrinking from letting anything from his pen appear in print. I think no sermon of his was ever published, and I understand that on his deathbed he directed his family to destroy his manuscripts. I would fail to do justice to his memory if I were to attempt to delineate his character, and therefore make no attempt at it, but these facts occurring to my memory, I have jotted them down, thinking they might be interesting to *yourself*.

For some months after Dr. Barr's death the church was supplied occasionally, mostly by neighboring ministers.

The congregation having, by invitation, enjoyed the services of Rev. D. McNeill Turner for a short time, on September, 1843, held a meeting and proposed a call to Mr. Turner to become their pastor, with a salary of \$800 per annum. He accepted the call, and was installed. He remained the pastor of the church till January, 1852.

Of one of the Elders of this church who had recently died, the Presbytery of South Carolina expresses itself as follows: The committee appointed to prepare a minute in reference to the death of David Lesly, Esqr., late Treasurer of the Presbytery, presented the following, which was accepted and adopted, viz:

"The committee appointed to bring in a report on the much lamented death of the late Treasurer, Mr. David Lesly, would make the following: Mr. Lesly had long been a much esteemed, devoted and cherished member and Elder of the Upper Long Cane Church. He filled well the station

he occupied in Church and State ; and at no time shunned or shrunk from the path of duty. He joined the people of God under the ministry of that eminent servant of God, Dr. Barr, who so long and faithfully served the cause of his Lord and Master in this house and congregation where we are now assembled, and was the last of that branch of Elders which aided that laborious minister in his works of love. He was well known to this reverend body, as one ever ready for any good work, and to put forth a helping hand to roll on the chariot of salvation, and to strengthen the walls of our earthly Zion.

His Lord and Master never called upon him and found him idle. The Boards of our church never called upon him for aid, and called in vain: the needy and suffering never cried for succor and were sent empty away ; and the injured never pleaded in vain when it was in his power to redress their injuries, while he was a "terror to evil doers, and a praise to them who do well."

To this Presbytery, he was for some three years their faithful Treasurer, and all can bear him witness how cheerfully and diligently he served in this capacity. But God has taken him—called his servant home from the church militant on earth, to the church triumphant—from earth's sorrows, conflicts and trials, to the rest, peace and bliss of heaven. May his mantle fall on some favored son of the church who may fill his place, and supply his vacant seat in his long loved house of God, and among the Elders of this church. Let his sudden call from the earthly scenes of his labors remind the officers of the church to double their diligence in the Master's service, set their house in order, and to do speedily what they have to do for Zion, for the Lord cometh to reckon with them."

(Signed) A. D. MONTGOMERY, Chairman.

LITTLE MOUNTAIN CHURCH.—The Rev. Dr. Barr continued to preach to this church until his death, on the 9th of January, 1843. Many things are told of the old men, who would meet soon after breakfast, in their shirt sleeves, and not a few bare-footed, and spend their time in merry joke and repartee, or in comparing crops. This meagre history must be dropped and some notice taken of the different branches of Elders, and those who served the church as preachers of the Gospel.

1st. William Russell, John Neely, William Cunningham Stevenson.

2d. John Burnett, Wm. McCallister, John Black, Wm. Walker.

3d. John Burnett, Hon. Joseph Black, Wm. McCallister.

4th. Albert Johnson, Samuel Walker, Robert C. Harkness, A. W. Hadden, Abraham Hadden.

After Dr. Barr, they were served by the Rev. Wm. McWhorter. Down to the year 1850, the total of Communicants being thirty-three.

REV. WM. H. BARR, D. D.

The following memorial of Dr. Wm. H. Barr, D. D., is from the pen of the Hon. Alexander Bowie, Chancellor of the Northern Division in the State of Alabama, and seems to have passed through the hands of David Lesly, Esq., at whose suggestion it was probably written.

"In presenting," says the Chancellor, "a sketch of the life and character of the distinguished and eloquent Christian minister, whose name stands at the head of this article, the writer will endeavor to furnish a truthful portrait. Very little is known of the early life of this eminent minister of the gospel. Yet we may well dispense with all note of his early life, when we reflect that the Christian only begins *truly to live* when he becomes the subject of regenerating grace.

William Hampden Barr was born in Rowan County, North Carolina, either on the sixth or eighth of August, 1778. In his baptism, as he himself stated, he received only the name of William; but he afterwards assumed the addition of Hampden, either out of respect to his Alma Mater, or admiration of the great English patriot of that name. He was the son of Mr. James Barr, of Rowan County, and his mother was a sister of the late distinguished Dr. McCorkle. His near relations were remarkable for their piety. His family removed to Iredell County when he was quite young. After acquiring the rudiments of an English education, he was entered as a pupil of the scientific school, taught by Rev. Dr. James Hall; entered Hampden Sydney College, in Virginia, achieved his first degree in one year. His diploma bears date, April, 1801. With such parents as his, and surrounded as he was in early life, by so many religious influences, it might well be expected that he would not long delay devoting himself to the love and service of his Saviour.

From his own account, he was a wild and mischievous boy. He made a profession of religion but a short time before he entered college. He did not *commence* his classical education with a view to the ministry.

Soon after his graduation, he devoted himself to theological studies, and was taken under the care of Concord Presbytery; but his health being infirm, he did not receive licensure until about five or six years afterwards. He was licensed by the Presbytery in the year 1806, and was employed in missionary service, in various parts of North and South Carolina. In 1809, he located himself in Upper Long Cane congregation, Abbeville, South Carolina, and was ordained as its pastor, in December, 1809. On the 18th August, 1812, he married Miss Rebecca Reid, youngest daughter of Mr. Hugh Reid, a ruling elder in that church.

At a very early period after the Revolutionary war, the Presbyterians seem to have entertained the idea that the present District of Abbeville was to be Presbyterian territory. A general meeting of delegates from the different "settlements" was held, at which a large extent of country, with very precise boundaries, was divided between some three or four Presbyterian Churches. This indicates the fact that the first inhabitants of that District were almost universally Presbyterian. The annual stipend, or salary, of the minister of Long Cane (and it is probable in the other churches too) was formally, and with an air of perpetuity, established at *one hundred pounds, sterling*. Under this law, just enough, perhaps, when it was enacted, Dr. Barr took charge of one of the largest and most intelligent congregations in the State—occupied their pulpit every Sabbath but one in each month—for the first thirty years of his pastorate, never disappointed his people in the performance of divine service *but twice*—and all this for years he performed for the pitiful compensation of *seventy-five pounds*, equal to about three hundred and twenty-two dollars per annum! To the business of teaching a school, the common resource of many pastors, he had an insuperable aversion; and having a small patrimony of his own, he was able to purchase a farm of moderate extent and value. On this farm he settled himself, and here terminated his life. Much of his own time and labor were necessarily bestowed upon his farm. But he was a good economist, and being blessed with a wife who was a better still, he was enabled to rear and educate a family of six children—four sons and two daughters.

Dr. Barr was a thorough and accurate scholar, and most deservedly received from the authorities of Franklin College the degree of "Doctor in Divinity." The people of his charge were profoundly attached to him, and a few years before his death, raised his salary to six hundred dollars—at that time a tolerably respectable stipend. For a number of years before his death, his constitution, at all times delicate, began sensibly to decline. At length, on the 9th day of January, 1843, in the sixty-fifth year of his age, he died, at peace with God and all mankind.

PERSON AND CHARACTER.

In person, Dr. Barr was tall and exceedingly lean; his complexion dark, rather sallow—almost cadaverous. His gait and manners were awkward; and with all the training in the world, he could never have become a Chesterfield. His voice was harsh and grating; and notwithstanding his excellent education and powerful intellect, he retained to the last, many of the improprieties of speech and pronunciation of his earlier years. Yet, when he preached, the hearer never thought of noticing all this.

I shall never forget the impression made upon me by the first sermon I heard him preach. His general appearance, the tones of his voice, and his antiquated pronunciation were little calculated to inspire lofty expectations of his rhetorical powers. In person, and voice, and manner, he was altogether peculiar. Although I had heard him spoken of as an eloquent preacher, I had made up my mind that it was a *vulgar mistake*. When he began the services, my attention was powerfully arrested. In his prayer before the sermon there was a comprehensiveness, a fervor, a deep-toned piety, a lofty eloquence, a something in the voice and manner that almost seemed unearthly. He began his sermon. There was no halting or stumbling, no straining for words or ideas, but an uninterrupted and unhesitating flow of pure classical language. His personal appearance, and the sepulchral tones of his voice, doubtless, added something to the effect of his fervid eloquence; but when he superadded to the force of his own powerful language quotations from some of the most thrilling passages of Milton and Young, my hair almost stood on end; and when he closed his discourse, I no longer doubted of his eloquence as a preacher.

Dr. Barr had gone over into Lincoln County, Ga., to assist one of his brethren. The communion service had been protracted, and it was getting late in the evening, when Dr. Barr arose to preach the usual closing sermon. A gentleman, who resided a good many miles from the church, was rendered very uneasy by the unexpected claim upon him. But the preacher arrested his attention; everything but the preacher and his sermon was forgotten, and, to use his own words, "he might have preached on until pitch dark, and I should never have thought of moving."

As a preacher, I am not sure that I have ever heard his equal. But his style of preaching was so unique—so unlike that of the best educated divines of the present day, that it is impossible to compare him with them. His sermons occupied from thirty to thirty-five minutes in the delivery. They were well studied, but not written out; and he was, without exception, the most perfectly correct extemporaneous speaker I have ever heard. I do not think I ever heard him utter an ungrammatical sentence, or hesitate an instant. His sentences were short—never complex and involved. But his pronunciation was sometimes *awful*. As an instance, he frequently used the word "satiety," and invariably pronounced it "*sash-ity*." But he always used the most appropriate and expressive language.

His power of condensation was very great. He never wasted the powers of his body or the energies of his mind on unimportant topics. His definitions were peculiarly precise and satisfactory; his illustrations from the practices of the ancient Greeks and Romans were always pertinent and interesting. He stood, with the hundred eyes of Argus, at the portals of orthodoxy, and his arm never wearied in belaboring error. Yet his weapons were aimed, not at his foes, but their principles. He taught the doctrines of Calvin, without assailing Arminians. He was not a Calvinist *in theory*, and an Arminian *in practice*; but, out-and-out, a whole-souled, old-school Calvinistic Presbyterian.

He was furiously and irreconcilably opposed to dancing. Indeed, his hostility to this species of amusement almost amounted to a monomania. He found a positive denunciation in the New Testament against this amusement, in the word translated "revellings." The original word, he said, was "*komoi*," and was taken from the feast of Comus. On

a certain occasion there had been a ball in the village, and a lady from the country, who had been present, reported, as she believed, but falsely, as the fact was, that another lady, a member of the Doctor's church, and one whom he greatly esteemed, had been at the ball. The Doctor, with his heart full of sorrow, instantly mounted his horse, and rode to her residence. He was invited to take a seat in the parlor, and the lady sat before him. It was a strict confessional, for none else was present. The Doctor's face, never short, seemed to be longer than usual. He groaned audibly, and began: "Well, S., I have heard something about you that has pained me to the heart, and I have come down to talk to you about it." Here the lady found herself trembling all over. "Please inform me what it is," said she. "I have been told that you were at the ball the other night." "Then you have been told what is not true," she replied. "What!" said he, his countenance lighting up, and his face recovering its usual longitude, "is it indeed true that you were not there?" "It is true," said she "that I was not there, and never had a thought of being there." "Well, I am truly rejoiced; you have lifted a load off my heart," replied he, "and I shall go home satisfied." The lady then requested to know the name of the informer, but he steadily refused to give it, saying it would do her no good to know it, and that she had better remain in ignorance on that point. He was a man of peace.

Some have expressed surprise and regret that no Sabbath-school was ever organized in his church, and he has been supposed to have been unfriendly to that beneficent institution; but it is not true that he was ever opposed to the principle and substance of the institution. His was a very large country congregation, covering more than ten miles square of territory. The population within his bounds was almost wholly Presbyterian, and the children received faithful parental instruction at home. Although there was no Sabbath-school, *eo nomine*, in his church, the religious instruction of the young was by no means neglected. In the spring and summer months, from May till October, the Doctor instructed a class in McDowe l's Bible questions, and a more advanced Bible class, every Sabbath before the morning service. These exercises were very instructive, so much so that the attention of the whole congregation, old and young, was attracted to them.

By some he has been blamed for his supposed opposition to what are commonly called *revivals*, and *revival preaching*. If it were so, the evils of what has been called "*the great revival*" of the first few years of the present century, might be cited as a cause well calculated to produce such views. By this wonderful convulsion of the moral and religious elements of society, unparalleled in modern times, he, as well as all other prudent and thinking men, was painfully convinced of the dreadful extremes to which the human mind may be carried under the influence of fanaticism, inflamed by mere animal excitement. That the extraordinary work alluded to was, in some sort, connected with religious feeling; and that there were some, possibly many, genuine conversions during the progress, no one ever doubted. Dr. Barr himself once told the writer, that to such excesses had this maniac excitement led some very susceptible, but unthinking men, that a whole church in North Carolina abandoned the use of wine in the communion service, and substituted in its place a tea made from what is familiarly known by the name of *cross-vine*!—influenced, doubtless, by a fancied likeness to the cross of our Saviour.

He believed that so far as the services of the pulpit are concerned, and not discarding the other Scriptural means of grace, the faithful preaching of the sublime truths of the Gospel, with the fervent presentation of the motives and sanctions of our holy religion, was all that was either necessary or proper for the conversion of sinners. That urging upon the impenitent any considerations or motives not expressly set forth in, or fairly deducible from the word of God, was, (to use a legal phrase) "travelling out of the record," and improper. He was, therefore, decidedly opposed to what he was in the habit of calling "mechanical means" to get up an excitement at religious meetings—and he seriously distrusted the genuineness of conversions where such means were used, and followed by what he deemed their natural result, *mere physical excitement*. He was, therefore, not favorable to camp meetings, where he believed such objectionable means were but too apt to be resorted to. But it is not true that he was opposed to revivals.

We were riding together one day, when our conversation turned upon this subject. After giving his views very fully and freely on the subject of revivals (so called), I remarked

to him that although he had never had any great external exhibition of religious excitement in his church, I did not think he had any cause for discouragement ; that I had been a close and somewhat interested observer, and it seemed to me that he had had a steady and not discouraging increase of his church membership ever since he had been the pastor of that people. " Yes," cried he, with much warmth and animation, " since I have preached to this congregation, now about twenty-five years, there have been added to the church an average of about fourteen new members every year ; we have had a continued revival." And I will add, that I do not recollect a single instance in which any of those who joined his church during that time were ever subjected to church discipline, or in the eyes of the church or the world disgraced their profession by an ungodly walk.

BRADAWAY.—This is the ancient orthography of the name of this church from its first appearance on the records of Presbytery, March 18, 1758, (History, Vol. I, p 558) down to the year 1833, when it first appears in the Statistical Tables as *Broadaway*. In 1840, Wm. H. Harris was its stated supply. In 1841, it was vacant, with forty members. In 1842, Wm. Carlisle was its stated supply, in connection with Fairview and Midway. In 1846, he was pastor of Bradaway, with a membership of thirty-seven, and stated supply of Midway.

In 1848, 1849, 1850, he was pastor of Bradaway, and stated supply of Midway and Roberts, and the same in 1850. The Elders of the church, in 1842, were, James Telford, George B. Telford, J. Warnock, Sen. In 1845, the Elders were, G. B. Telford, Thomas Erskine, J. H. Telford, James Todd.

BETHESDA (Abbeville), which was the successor of the Smyrna Church, a portion of the charge of Father Dickson, mentioned on a former page, was perpetuated for some years. It was first served by Rev. S. Donnelly, as stated supply, and at intervals by others. It has often been written down as vacant in the Statistical Tables, until it disappeared from the records. It had eleven members in 1845, 1846 and 1847, and twelve in 1863.

Bethesda was reported by Rev. Hugh Dickson, on the 27th of April, 1843, as consisting of ten members and two Elders. It was taken at that time under the care of Presbytery. [Ms. Minutes, p 208.] Rev. J. C. Williams was its stated supply in 1847, 1848 and 1849.

NAZARETH (Spartanburg.)—The Rev. Edward Tonge Buist was received by the Presbytery of South Carolina from Charleston Union Presbytery, on the 23d of March, 1839. On the 3d of October, Nazareth Church obtained leave to employ him as stated supply for half his time, until the next meeting of Presbytery. On the 26th of April, 1844, the pastoral relation was dissolved at the request of Dr. Buist on account of his failing health. At the same meeting of Presbytery, Mr. Z. L. Holmes, who had just been received as a licentiate from Charleston Presbytery, was called for one-half of his pastoral labors, and measures were taken by Presbytery for his ordination and installation. Presbytery met at Nazareth on the 29th of June. Rev. Edwin Cater preached the sermon, Rev. Sam'l B. Lewers presided and proposed the usual questions, and gave the charge to the pastor, the Rev. G. W. Boggs to the people, and Rev. Z. L. Holmes took his seat in Presbytery as a member of the same. He had supplied the church for one year previous to his ordination, according to the testimony of R. W. Reid. His health failing, he was released from his charge. The Rev. E. T. Buist, who had removed his residence to Greenville, resumed the supply of the Nazareth Church as before, and continued it for five years. He supplied, also, during this period, Mount Tabor and Fairview churches some portion of his time. The Rev. Robert H. Reid was not installed pastor of Nazareth Church till on the 24th of September, 1853.

The Elders of Nazareth Church, in 1842, were J. B. Collins, James N. Gaston, J. N. Hadden, Andrew Barry, Samuel N. Evans.

Communicants, in 1850, 146.

VARENNES.—From the Statistical Tables we learn that this church was vacant in 1842, and dependent, therefore, upon temporary and occasional supplies; that in 1843, it was supplied by Rev. Dr. Lindsay. In 1845, and onward to 1851, it was supplied by Rev. Wm. McWhorter, its membership varying from thirty to thirty-six. Its Elders, in 1845, were J. D. Gaillard, Dr. Math, Thompson and Thomas Pennel.

The Presbytery of South Carolina met at this church on the 1st of October, 1846.

NORTH PACOLET.—This church was reported as vacant during this period. In 1840, its membership is set down as thirty; in 1845, as thirty-five.

In 1840, they were supplied with the ordinances of worship by the Rev. Mr. Curtis, under whose ministry J. Finger and his wife, and R. W. Clark united with the church. J. Finger and R. W. Clark were also elected Elders. In 1846, they were supplied by Rev. C. B. Stewart, and P. H. Folker. In 1847, by Rev. Z. L. Holmes, for six months. In 1849, by Rev. A. A. Morse, during whose ministry C. Jackson and J. McFarland, became members of the church. In 1845, their Elders were, William Jackson, Anthony F. Jackson, Robt. W. Clark; and Joseph Finger.

CARMEL CHURCH (Pickens Dist.)—The Rev. J. L. Kennedy, who had succeeded Rev. A. W. Ross, in 1836, as the stated supply of this church, continued in this relation. In 1850, its communicants are set down as sixty-six, in the Statistical Tables. The Elders were, Wm. McMurray, Thos. G. Boggs, James Smith and D. K. Hamilton, in 1843. The names of Thomas Hamilton and Capt. W. Mullikin appear in 1845.

Deacons: W. H. Ford, T. M. Glenn, J. M. Smith.

PICKENS CHURCH (old) was the only church of any denomination organized at the town of Pickens C. H., the county site of Pickens District, during the forty years of its existence, viz, from 1828 to 1868, and during that period no Clerk, Sheriff, Ordinary, or Commissioner in Equity was a member of any church, except the first Ordinary, who resided thirteen miles from the C. H., and was required to attend his office only on Mondays and Fridays.

Samuel R. McFall and James George, members of the Presbyterian Church in Anderson County, removed thence to Pickens C. H., and soon thereafter, "agreeable to previous notice," Rev. Messrs. Joseph Hillhouse, David Humphreys, and Joseph B. Hillhouse met and organized fourteen persons into the "Pickens Church," of whom only two, Messrs. Samuel R. McFall, and James George were males, and were elected Ruling Elders: the latter, from his modesty, declined to be ordained until 31st March, 1850.

The females, outside of the two families mentioned, bore the historic names of Reid, Steele, Craig, Alexander and Price.

GOOD HOPE AND ROBERTS.—Rev. David Humphreys continues the history of these churches, which we would gladly quote in full did our limits allow. From it and the memorial sermon of the Rev. John McLees we gather the following

particulars, viz: That in 1842 Mr. Humphreys left Roberts Church vacant, and became the stated supply at Anderson C. H. for half his time, until 1850. He never ceased to supply Good Hope Church. He was called to it again and installed pastor in November, 1846, for half his time, with a salary of \$200. The Rev. W. H. Harris supplied Roberts Church from April, 1842, to October, 1844, which was two years and six months. It was supplied from that time to March, 1845, about six months, by Rev. J. C. Williams. It was next supplied for about the same length of time by Rev. Joseph Gibert. In 1846, Rev. W. Carlisle became the stated supply, and continued so till about 1850, the space of four years. The membership of this church varied during these years from fifty-six to sixty-two. The elders in 1842 were Thomas Henderson, David Simpson, J. J. McLees, J. McLees, and J. McCay.

The average membership in Good Hope was somewhat over one hundred and twelve in full communion, the total of communicants varying from one hundred and seven to one hundred and seventeen in different years.

Camp meetings were kept up, especially at Good Hope, where a large framed arbor was erected, and families from contiguous churches erected comfortable shelters. They were seasons usually of peculiar privilege. Measures were taken also in both the churches to instruct the young in Bible classes and Sabbath schools, and by the aid of libraries suited to instruct and interest those passing through the forming period of their lives.

As the result, besides other valuable men in the church, under the care of Rev. Mr. Humphreys, God had raised up, before he was called away from earth, from the churches of Good Hope and Roberts, nine ministers of the gospel, and three candidates for the ministry. From Roberts Church, the Rev. Messrs. Wm. C. McElroy, Wm. H. Harris, John McLees, Robert McLees, J. S. Willbanks, D. W. Humphreys and Hugh McLees, with the candidates, J. A. McLees, L. A. Simpson and T. H. Cunningham. "Of these ministers," says Rev. John McLees, from whom we quote these words, "the Rev. Messrs. McElroy, Harris, and R. McLees, have ceased from their labors, and gone, before their venerable pastor, to receive their reward." "From Good Hope Church the Rev. Messrs. Robt. H. Reid, and Isaac J. Long, who are both active

and efficient ministers of the gospel; the former pastor of Nazareth Church, in Spartanburg, South Carolina, and the latter at Batesville, Arkansas." And now, as we copy these words, the hand that first penned them is returning to dust, and the voice that plead so earnestly with dying sinners is silent in death. The Rev. John McLees, "whose name in the South Carolina Presbytery will ever be the synonym of all that is pure, lovely and Christ-like," died at his home in Greenwood, on the 6th of June, 1882. Yet a son of his is in the Seminary now, in 1883, and there may be others elsewhere preparing for the ministry from these same churches.

But to return to the Rev. Mr. Humphreys, of whom he wrote:

"In his own Presbytery, owing to the earnestness, honesty, frankness, and truthfulness of his character, his influence was well nigh unbounded. Some of his friends were accustomed to say to him, half seriously, and half in jest: 'South Carolina Presbytery always does whatever you say.' To one such who teased him for the reason why his own motions were often lost, while Father H.'s were so generally sustained, he answered with a smile: 'Well, I never propose anything but what is backed by common sense.' He was sure to be disquieted whenever a Presbytery's time was consumed in what he regarded as useless discussion. On such occasions he would be apt to cry: 'You are burning daylight;' or, 'The thing is as plain as the nose on my face.' The following characteristic anecdote of Mr. Humphreys was often told by the eminent Chancellor Job Johnstone, who knew and loved him well. On a certain occasion, when the Presbytery had been wearied by a long and unimportant debate, and was all in confusion, and the moderator quite at a loss what course to pursue, this venerated and earnest leader jumped to his feet, crying aloud: 'Fiddle-faddle! fiddle-faddle!! What is all this long talking about? Those of you who are in favor of this motion, say aye!' And many obediently answered aye! Now, those of you who are opposed to this motion, say no!' And some answered no! 'There now,' said he, 'it is all settled. Moderator, you can go on to the next business.'"

"He claimed no eminent abilities as a scholar or as an eloquent speaker. His manner was plain and unaffected; his style was simple, yet earnest; his heart was sincere and his life consistent; his disposition was cheerful, and his labors

were abundant. Two weak churches have grown up under his fostering care to rank with the largest in the Presbytery.

He fell with his armor on. He assisted the Rev. W. F. Pearson in a communion meeting at Varennes, on the second Sabbath in September. The Spirit of God was present; a number of persons were inquiring what they must do to be saved. On Monday, Father Humphreys preached from 1 Tim. i. 15: "This is a faithful saying and worthy of all acceptance, Christ Jesus came into the world to save sinners, of whom I am chief." His illustrations were so clear, and his appeals so tender and earnest, that some present regarded the sermon as one of the best they ever heard him preach. It was his last sermon. He was taken ill that night and suffered extreme pain. In a few days he had reached home, but it was only to die. He grew worse every day. In one of his paroxysms of pain, he said: 'There is a storm without, but all is calm and peaceful within. The waves are rising high; but I am resting secure on the Rock of Ages. I have never regretted taking the step which I took in early life. I have ever found the Saviour faithful to his promises. He has never deceived me. He is my wisdom and righteousness, and sanctification and redemption.' These words were distinctly heard; then his voice grew faint and indistinct. A short time before he died, he again spoke audibly, and said: 'All is well; I shall soon enter the green pastures, and walk by still waters which the Saviour has prepared for me.' He spoke no more, though he retained his reason to the last."

GILDER'S CREEK.—In the fall of 1845 a call was presented, as we have seen, to the Rev. E. F. Hyde from the three churches of Aveleigh, Smyrna and Gilder's Creek, to become their pastor, one-half his time being given to Aveleigh, and the rest to the other two. This arrangement continued till the summer of 1848. The three churches were again left vacant, receiving only occasional supplies, until October, 1849, when Wm. B. Telford, a licentiate of the Presbytery of South Carolina, was called to become their pastor, and was ordained and installed on the 8th of June, 1850, as is elsewhere mentioned. The elders of Gilder's Creek, in 1845, were William Mars, William Beard and Hiram Glasgow. The membership in 1840, was 18; in 1845, was 17; in 1878, 18.

The Presbytery of South Carolina met in this church on the 23d of April, 1845, and during their session, the Rev. E. F.

Hyde was ordained to the work of the ministry. Measures were taken for the ordination of C. B. Stuart ; and George W. Boggs, J. B. Hillhouse, John McLees and S. S. Gaillard were licensed to preach the gospel. All these young brethren were graduates of the Theological Seminary at Columbia

The elders in this church, in 1845, were William Mars, William Beard and Hiram Glasgow.

THE SPARTANBURG PRESBYTERIAN CHURCH was organized on the fifth Sabbath in August, 1843, by the Rev. S. B. Lewers. The members at first were but eight in number. When reported to Presbytery at its meeting at Rocky River, on the 25th of April, 1844, they were twelve. T. B. Collins and A. C. Jackson were their elders. Z. L. Holmes, then a licentiate of Charleston Presbytery, had been preaching during the winter before the church was organized. Mr. Holmes was received under the care of the Presbytery of South Carolina on the 26th of April, and at the same time received a call through the Presbytery from Nazareth Church, for half his time. This being accepted, he was ordained and installed at Nazareth, Rev. Edwin Cater preaching the sermon, Rev. S. B. Lewers presiding and giving the charge to the pastor, and Rev. G. W. Boggs to the people. The ordination took place at the Nazareth Church, but Mr. Holmes served this infant church also a part of his charge. T. B. Collins and A. C. Jackson were its original elders. Samuel Farrow was re-elected as an elder in this church, having already served in this office elsewhere. The church edifice was completed in 1845. On the 17th of July, 1847, A. G. Campbell, elder at Liberty Spring, removed to Spartanburg, and was elected an elder here. Dr. Samuel Farrow removed in 1848. In 1847, Rev. Z. L. Holmes resigned his pastorate, in consequence of ill health, and was succeeded by A. A. Morse, then a licentiate, who remained but a short time. Application was then made to Mr. Gaillard, of Greenville, who kindly supplied the church once in two weeks until a call could be made out for the services of A. A. James, then a licentiate of Bethel Presbytery, who served this church, as a supply, for half his time. [Letter of Elder T. B. Collins, Feb. 15, 1853.]

MOUNT TABOR (Greenville Dist.) was taken under the care of Presbytery, October 7, 1841. It had been organized by Rev. E. T. Buist, and consisted of three elders and twenty-five communicants. It was "ordered that Brother Buist be

continued with them (at their request,) as a supply." Minutes of Presbytery of South Carolina, vol. 2, p. 172. The elders were John Smith, J. H. Dickson and Nathaniel Smith, October 4th, 1845. Total membership, in 1845, was 35.

ANTIOCH CHURCH is a branch of Nazareth Church, and was organized on the 17th day of August, 1843, in Spartanburg District, South Carolina, near Cashville P. O., by the Rev. Wm. Carlisle, in connection with the general assembly of the Presbyterian Church, with one ruling Elder, viz: Robert Blakely, and twenty-three members, all of whom were dismissed from Nazareth Church for that purpose, except two, who were from Fair View Church. Soon after the organization, Wm. Leonard and John Anderson were elected and ordained Ruling Elders in this Church. In the fall of 1844 James Anderson and Ashbel Peden were elected and ordained deacons of the Church. In May, 1850, A. C. Jackson, a Ruling Elder from Nazareth Church, was received, by certificate, into this Church and elected a Ruling Elder at the sessions of fall Presbytery, 1844, the Church secured the services of Rev. John McKittrick, as stated supply, who continued to labor in that capacity with general acceptance to the Church and congregation, until the fall of 1853, at which time he removed to the State of Georgia, within the bounds of Flint River Presbytery. Mr. McKittrick was born in Newberry District, after which his parents removed to Laurens District, where he grew up, and was taken under the patronage of Rev. Hugh Dickson, who educated him for the ministry under the care of the South Carolina Presbytery, where he was licensed and afterwards ordained to the gospel ministry. During Mr. McKittrick's term of labor in Antioch Church, the whole number of members increased to 56, which number has been reduced to 44, by dismissions, deaths, etc. The Church at present is supplied with preaching by Rev. J. Watt. Montgomery, a licentiate from Orange Presbytery, North Carolina, who is laboring in Spartanburg District, as domestic missionary, by the direction of the South Carolina Presbytery.

The following is a roll of members who organized the Church:

Robert Blakely and wife, Catherine Blakely, Samuel Pearson and wife, Elizabeth Pearson, Elizabeth Anderson, Elizabeth Leonard, Denney Anderson and wife, Elizabeth Anderson, James Anderson, Jr. and wife, Margaret Anderson, Wm.

Leonard and wife, Mary Leonard, Alex. Wakefield and wife, Sarah Wakefield, Margaret Peden, Martha Westmoreland, John Anderson and wife, Nancy Anderson, John Coan and wife, Margaret L. Coan, Ashbel Peden, Mary Peden, Rebecca Bennett. 31 members.

ANDERSON CHURCH.—The Rev. C. W. Martin supplied this church till July, 1841, when he retired on account of ill health, and soon afterwards died. Dr. B. M. Palmer occupied the pulpit till September, 1841, when he was called to Savannah. On December 20th, Rev. David Humphrey was invited to supply, and did so until 1850.

The Elders in 1845 were J. N. Whitner, A. O. Norris, Wm. Harrison, Samuel R. McFall. The membership in 1850 was 71.

MIDWAY (in Anderson).—Remained under the care of Rev. Wm. Carlisle, as far as we have traced the Church down, *i. e.* to 1852. The Elders in 1842 were, J. Erskine, J. Duncan, Wm. Bailey, I. Todd. In 1845 they were: J. W. Duncan, W. C. Bailey, Jas Erskine. The number of communicants in 1850 was 35.

HOPEWELL, (Keowee) PENDLETON.—The Rev. Anthony W. Ross continued the pastor of this Church until 1851. The membership of the church, which was 209 in 1837-38, was 182 in 1840, 88 in 1845 and 76 through the remainder of the decade. Early in the next decade, T. L. McBryde, D. D., became their minister, who died April the 15th, 1863. The Synod of South Carolina thus notices his death.

The Rev. Thomas Livingston McBryde was born of Scotch-Irish parents, Feb. 25th, 1817, in Abbeville District, S. C., professed religion at the age of fifteen, in the Presbyterian Church, Hamburg, S. C.

Having duly entered Franklin College, Athens, Ga., he graduated in his twentieth year. He studied Theology in Columbia, and was licensed by Harmony Presbytery, in April, 1839. He was ordained a missionary to China, December, 1839, by Charleston Presbytery, and sailed for Singapore, March, 1840. His health failing, he returned in 1843. In 1846 he was installed pastor of Providence and Rocky River Churches, Abbeville District. His health again seriously failing and having received a call from Hopewell Church, Pendleton, he accepted this call to a field in a pure and bracing climate, in which he labored until his decease, April 15th, 1863, having received from Erskine College the degree of Doctor of Divinity.

A living faith in Jesus was the principle in the character of our brother. To an eminent degree he walked by faith and not by sight. For many years he possessed an habitual certainty as to the existence of that city with foundations whose builder and maker is God. He had an assurance of his title through Christ, to an eternal abode in heaven. He could say: "We know that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." He believed that God, who by a covenant had secured his eternal happiness, would secure temporal provisions. Hence, he took little thought for the present life, pursuing a course, which to the view of unbelief appeared quite reckless. But his reliance on providence was not disappointed, and God, through his people, took care of his widow and orphans. Receiving an adequate support from the church, he unreservedly devoted himself to ministerial duties as a ruler in God's house—as a preacher of the gospel, as a shepherd watching over, guiding and comforting his people. To perpetuate his blessed memory we place this brief memorial on the records of the Synod of South Carolina."

GREENVILLE CHURCH, (Abbeville.) The venerable Father "in the ministry, the Rev. Hugh Dickson applied to the congregation on the 11th of September, 1846, for leave to resign his pastoral office, on account of his age and increasing infirmities, having served his people for 46 years. The consent of the congregation was obtained upon Mr. Dickson's agreeing to serve them until the first of January, 1847. The pastoral relation was dissolved at the next meeting of Presbytery. Mr. John C. Williams, a licentiate, was invited to officiate as stated supply for one-half his time until the meeting of Presbytery in the spring. It may not be amiss to state, that previously, in April, 1841, James Cowan and Robert Brownlee were elected to fill the office of Ruling Elder and Deacon, in place of William Means and John Weatherall, who had removed from the bounds of the congregation, and on the 17th of the same month they were ordained. On March the 8th, 1846 James Brownlee, was also ordained to the office of Ruling Elder. Mr. Dickson continued to preach until the 1st of January, 1847, when his pastoral labors with the Greenville congregation closed.

During the last year of his ministry, 18 members were added to the church on examination, and 5 on certificate.

Notwithstanding all the deaths and removals, which were many, (only two of the original communicants were then alive), 40 communicants being the original number; at the close there were 140 and the resources of the congregation for its support considerably increased.

At the next meeting of Presbytery, a unanimous call for one-half of Mr. William's labors was presented and accepted. A meeting of Presbytery was appointed for his ordination and installation. Mr. Dickson presided, put the usual questions to candidate and people, made the consecrating prayer, gave the right hand of fellowship to the newly ordained minister, and then delivered the charge." Those parts of the ordination services are usually distributed among several members of Presbytery.

"I now close my sketch," says this venerable man. "Owing to my feeble state, it has been with great difficulty that I have gone through the work." (It embraced a number of churches of his Presbytery). "I believe it to be substantially correct, but it stands in great need of polishing. I am unable to do it. Dear Sir, make such use of it as you may think proper. If it is of any service to the Zion of God, I am amply compensated for my labors.

Yours in the bonds of the Gospel of Christ,
March 9th, 1853." HUGH DICKSON.

The preceding is a portion of a letter of the venerable Hugh Dickson, addressed to his son-in-law and successor in the pastorate, Rev. J.C. Williams, to whom the author and compiler of this volume, had sent a circular, asking for information. He appealed to Father Dickson, whose ministerial life extended over so many years, whose acquaintance with the churches of Northwestern South Carolina had been so extensive. It embraces many historical facts, and I have been greatly indebted to it for much that has been written concerning the churches of Rocky Creek, Long Cane, Saluda (the old name of Greenville Church), Rocky River, Duncan's Creek, Little River, Bullock's Creek, Hopewell, Bradaway, Hopewell (Keowee), Carmel, Nazareth, Smyrna. True the statements were brief, as they necessarily must be where many points are touched upon in a letter of thirty-two pages.

Mr. Williams explains that there were two places of worship within the bounds of the congregation, Greenville Church and *Shiloh*. This had been the case for two or three years before the letter was written, the services of the pastor being distributed so that Greenville, the largest church, should be supplied three Sabbaths in the month, and Shiloh should have the fourth, and, if there were five, the fifth Sabbath.

“The Committee appointed to prepare a minute with regard to the decease of our venerated brother, the Rev. Hugh Dickson, would report the following :

That in this dispensation of Providence, this Presbytery would recognize with profound reverence the operation of God’s hand, and bow with meek submission to the Divine will in the removal of one of our most aged and revered members, and most faithful servants of Jesus Christ, from his labors on earth to the rest and blessedness of God’s people in mansions of glory. That while it is sad, solemn and impressive to contemplate the dissolution of one to whom we have been so long bound by many endearing ties, with one with whom we have so often taken sweet counsel together in the Presbytery and in the house of God, and from whose lips we have so often heard the plain, clear and forcible truths of the Gospel, instructing the mind, carrying conviction to the heart, establishing and building up believers and edifying the body of Christ, yet would this body desire, with gratitude, to record the goodness of God, the father of all mercies, for giving to the world a man so true-hearted, a philanthropist and patriot, possessed of the true, genuine spirit of liberty. But especially is our devout thankfulness due to the Great Head of the Church for sparing so long the usefulness of a minister who was always firm in the defence of the truth, always earnest in contending for the faith once delivered to the Saints, rigid in his adherence to the form of sound doctrine, proverbially punctual in his attention on ecclesiastical judicatories, and remarkably punctual in meeting all his engagements and appointments for preaching. He labored for more than fifty-two years in the ministry of reconciliation, to bring others to the knowledge of the truth and the obedience of the faith of Jesus Christ, thus leaving us a worthy example that we should not only give ourselves to the Lord, but also to the work of the ministry, “by the will of God,” to be instant in

ason and out of season, till we are called likewise to lay aside our armor and render our account to our Great Leader and Captain, under whom we serve

And in token of our respect for his character, this Presbytery leave a blank page in the book of its records, on which his name, date of birth, age and length of pastoral and ministerial life shall be written.

The following is the inscription on the blank page :

In memory of Rev. Hugh Dickson, who was born October 11th, 1772, was licensed to preach the Gospel A. D. 1800. Ordained and installed pastor of Greenville Church, Abbeville District, S. C., November 11th, 1801. Resigned said charge A. D. 1846.

Departed this life July 9th, 1853.

WM. McWHORTER, Chairman.

NEW HARMONY (Abbeville), was served by Rev. Wm. Carlisle in 1840, in connection with Midway Church. In 1841, in connection with Midway and Fairview, its membership was twenty-two. In 1842, Wm. H. Harris was its stated supply. In 1846, Rev. John M. McKittrick ministered to it. Its membership was thirty. Of these ten had been received on examination during the year. In 1847 it numbered thirty-four. In 1849 it had forty members. Its elders in 1845 were David Doddard and Robert Gilleland.

FAIRVIEW (Greenville Co).—The Rev. William Carlisle ministered to this church until some time in 1844. His salary, for half his time, was \$200. At the Spring Presbytery, in 1845, Rev. John McKittrick became stated supply of this church for half his time, at the same salary. The membership of the church was 149, in 1843-45. It was 141, in 1846; 135, in 1847; 128, in 1848-50; in 1862 it was 148, of whom 19 were colored persons. The elders, in 1845, were Adam Stenhouse, Alexander Thompson and James Dunbar. Austin Williams, James E. Savage, John M. Harrison and Alexander W. Peden were elected to the eldership on the 18th of August in 1849. The Rev. Andrew G. Peden, of Griffin, Ga., originated in this church and congregation.

From a report of committee of the church, James Dunbar, chairman.

N. B. The committee wish it may be noticed that Rev. James Templeton, of North Carolina, preached next after McCosh, 1796. A reference, we suppose, to the statements of vol. 1. pp. 546, 547, 626. Then the Rev. Wm. Williamson, of Virginia. Then James Gilleland, of North Carolina, 1813. Then the Rev. Thos. D. Baird, from Ireland.

PROVIDENCE CHURCH—(Lowndesville).—This was formed, as we have seen, p. 550, from the Rocky River Church, and absorbed another organization formed from the same, and known, while it existed, as New Harmony Church, of the same name with one of the churches in Laurens District. As the church now exists it was made up of three elders and forty-one whites, and eleven colored members from Providence, as it was, and one elder, sixteen white, and three colored members from the New Harmony, we have mentioned, making in all, four elders, fifty-seven white, and fourteen colored members, and was organized as an individual church, proposing to worship in the future in a building then being erected in Lowndesville, and to be known in Presbytery by the name of "Providence." Minutes, p. 188.

The people of Providence Church had before this, and from its first organization, given of their substance, not only for the support of the ordinances of the gospel in their midst, but for other benevolent objects of the day. They had maintained, also, for twelve or fourteen years, a large and flourishing school, which numbered at times some seventy scholars, at which the usual branches were taught required of young men for admission to college. Occasionally the school was mixed, having both male and female pupils. At other times separate schools for each sex were maintained at the same time, and both near the same place.

On the 7th of October, 1844, the churches of Rocky Hill and Providence obtained leave of the Presbytery of South Carolina, then in session at Providence Church, to invite the licentiate, John D. Wilson, of Harmony Presbytery, as a stated supply, until the next meeting of the aforesaid Presbytery of South Carolina. Mr. Wilson was accordingly invited, and this resulted in his ordination and installation on the 20th of May, 1843, as pastor of the united churches of Rocky River and Providence. His pastorate was but a brief one. In consequence of his failing health, to the great regret of the churches he served, he was dismissed from his pastoral

charge at the Spring meeting of Presbytery, in 1843. The ministry of this faithful student and promising young servant of the Master was a brief one. He returned to Columbia, to the home of his mother-in-law, where he lingered for a little while. The writer of these lines was sitting at his bedside. "What time is it?" said he. "It is about four o'clock in the afternoon," said I. "It is very dark," said he. It was the darkness of death. Thus passed away a promising servant of the Lord, who never postponed any duty, but was restless till it was done.

In July, of this year, the Rev. G. W. Boggs began to serve them until, in 1846, his engagement terminated. In the spring of that year the Rev. T. L. McBryde preached to them in the same capacity until the meeting of Presbytery, when he became the regular pastor of Providence and Rocky River and so continued till the summer of 1851.

The statistics of the church are as follows: Members in 1842, 7 whites, 14 colored; additions to 1853, 43 whites, 5 colored; total 119. Dismissions, 31; deaths, 15; of colored, 6, which being duly deducted leaves the membership, with the four Elders and Deacon, 72.

The church has contributed to the usual benevolent efforts of the church at large, annually, and has kept up a church library for the use of its members.

Its engagement with its pastor was for half his time, for which they have paid \$200 to \$280.

The Rev. Wm. Carlisle, Wm. H. Harris and James C. Cozby, were from the bounds of this congregation. (The above furnished by F. H. Baskin, clerk of session), November 5, 1853.

The Elders of this Church in 1842 were: Robert Cozby, G. Caldwell, and James Baskins. The name of A. Walker also appears in 1845.

ROCKY RIVER.—It will be seen from the preceding, that though the Rocky River Church is far older than the preceding Church of Providence, and, indeed, it is its parent, its history during the period of which we now write, has been concurrent with that. Rev. William H. Davis, Rev. John D. Wilson, whom the venerable Elder A. Giles speaks of as "one of the best young men, and one of the best young preachers he ever knew," Rev. G. W. Boggs, the Rev. T. L. McBryde, and the Rev. Joseph Gibert ministered successively to both

churches alike. The Rev. James Lewers ministered to it in 1840 and 41*.

During the first fifteen or twenty years of this century large and crowded congregations frequented this Church; after that period deaths and the great emigration to the West, greatly reduced this once flourishing church, leaving in 1853 not more than 25 or 30 members. From this congregation eight young men have become ministers of the gospel. Their names are Benjamin Montgomery, Robert Campbell, James Patterson, Wm. Gray, Charles Martin, Jas. Gibert, and the two Messrs. McMullens, besides some others who attached themselves to other branches of the church. [Mss. of A. Giles and John Spear, Esqs., October and November, 1853.]

WASHINGTON STREET CHURCH (Greenville C. H.)—The Rev. S. S. Gaillard was the first pastor of this church. It was organized by a committee of the Presbytery of South Carolina, and was reported to that body April 20, 1848, and in the statistics of the General Assembly in 1849, is represented as having 18 members. Mr. Gaillard continued to serve this church till 1859. The city of Greenville, meanwhile, was prosperous, and the church increased.

MT. CALVARY.—Spartanburg District was received under the care of the Presbytery of South Carolina on the 2d of October, 1846, and Mr. Robert McCarley took his seat in Presbytery at that time, as a member of the same. Minutes, p. 280. The Rev. C. B. Stewart was its stated supply and in 1846-1850, M. O. Miller and R. McCarley were its Elders.

HOPEWELL (Abbeville), formerly LOWER LONG CANE.—The Elders of Hopewell Church, from 1800, were, Joseph Calhoun (died in 1817), William Calhoun (1826), Joseph Hutton (moved to the West), John Grey (1825), Andrew Weed (1847), Alexander Houston (1847), J. C. Matthews (1849), William Carson (moved away) and Peter Gibert. There were no Deacons in those days. During Rev. Henry Reid's time, the Elders were, Thos. Parker, James A. Gray, John McKelvey,

*For further particulars concerning James Lewers, see pp. 448, 449 of this history. The call he received from the Church of Williamsburg was not accepted by him. He returned his dismission to the Presbytery of Harmony, and obtained one to the Presbytery of South Carolina. From this he was dismissed October 8, 1841, to the Presbytery of Newton, N. Jersey, then pastor of Milford Conn., in connection with Holland Church, then in April, 1865 of Cattasauga, Pa., till his death, on the 24th of August, 1868.

John S. Ried, John P. Hall, in connection with those who were living when Rev. Mr. Waddel left.

Attention was given to the colored race. Their religious instruction was attended to, especially by Col. M. O. Talman. The most notable revivals of religion were during Rev. Henry Reid's time, in the camp meetings.

The first school taught in the Calhoun Settlement, of which we have any account, was by Rev. John Harris. After the Revolution, Mr. James Wardlaw taught at the old Artillery Muster ground. Mr. Moses Taggart had a school at Hopewell Church, about the year 1790. Capt. Wm. Robertson, of Charleston, had charge of a neighborhood school for some time. After him, the Rev. Henry Reid, then Rev. R. B. Water. About 1840, the neighborhood united upon Clear Spring as the site for a school house, where a school has been kept up, with the exception of short intervals, to the present time. The teachers of Clear Spring Academy were, John Taggart, Mr. Rainey, Mathew McDonald, Joseph F. Lee, Dr. James Mabry, J. R. Blake and J. S. Leslie. Our forefathers, when they builded to protect their little ones against the tomahawk and scalping knife of savage Indians, also took care to guard them against those more unrelenting foes, irreligion and ignorance.

Mr. Robert McCaslan was one of the most prominent men in the church. He was a native of County Antrim, and came to this country a poor Irish boy. Shortly after the close of the Revolution, he spent a short time with his brother-in-law, Mr. Moses Taggart, who was then teaching at Hopewell Church. The country at that time was new, and the cultivated lands few and far-between. The rivers and creeks were as clear mountain streams, and filled with fish. There were few public roads, the travelling being done mostly on horseback and on foot. The country was intersected by innumerable bridle ways and by-paths, nigh cuts for the initiated, but a bewildering maze to all others. Mr. McCaslan was manager of C. Calhoun's plantation. He finally settled on Bold Branch, where he died, in 1849, at the advanced age of eighty-two, and is buried in Long Cane Cemetery. For fifty years he was a member of Hopewell Church. A sincere, humble Christian, and a highly chivalric man, his honesty and fair dealing were proverbial. He was a tall, square-made man,

about six feet high. On his old age he was very much palsied, and walked with a staff nearly as high as his head.

Rev. Isaac Waddel preached his farewell sermon, December 9th, 1838, and parted with the congregation in peace and love. A congregational meeting was held, and a committee of three, viz: Robert McCaslan, John McKelvey and J. C. Matthews, was appointed to confer with Rev. Wm. Davis, who was then preaching at Willington, to obtain him as supply. He, accepting, commenced his labors 24th February, 1839. He was afterwards called as pastor, and Presbytery met at Hopewell, May, 22d, 1839, to ordain and install him. The Elders, during Mr. Davis' ministration, were, M. O. McCaslan, Wm. McCaslan, John McKelvey, J. C. Matthews and Wm. Drennan. The numerical strength of Hopewell, in 1846, was 171, in 1847, 151, in 1850, 153. Rev. Wm. Davis resigned in 1846, and Rev. James P. Gibert was called to take his place. He preached until 1851.* [Mss. of Rev. E. Payson Davis.]

WILLINGTON CHURCH (Abbeville), from 1840. The Rev. William H. Davis was received by South Carolina Presbytery as a licentiate from Union Presbytery, on the 22d of March, 1839, and was ordained and installed as pastor of Hopewell and Willington Churches, on the 22d of May, 1839. On the 1st of May, in 1846, this double pastorate was dissolved. He served the Willington Church until 1860.

"The strength of the church," says Mrs. M. E. D., "in its palmiest days, lay in its noble women, who gave their sympathies and encouragement when they could give nothing else. More precious than gold—yea, than fine gold!"

The first elders were Moses Dobbins, Peter Gibert, Esq., Major E. Noble, Peter B. Rogers. About 1828, in connection with the preceding, Andrew Weed, Peter Guillebeau, J. C. Matthews, N. Harris, M. D., Jacob Bellott, John B. Ball, Oscar Bouchillon and Alexander Houston. [Stephen Gibert was an elder before 1822, when he died.] (In 1842 the elders were Andrew Weed, Alexander Houston, Peter Guillebeau, Dr. William Harris, John B. Bull, according to the list in the minutes of Presbytery, March 26, 1842.) About 1849, S. H.

*The dates are as accurate as can be obtained.

These facts I collect from Col. M. O. Talman, who is a very intelligent member of Hopewell Church. What others are sent I gleaned from Sessional Records.

Gibert, Paul Rogers and Wm. T. Drennan were elected. The elders, according to the minutes of Synod in 1855, were Robt. Brady, N. Harris, Paul Rodgers, Wm. T. Drennan. The first list of deacons was under the pastorate of Rev. W. H. Davis. Their names were Peter B. Moragne, A. H. McAlister, Edward Calhoun, John LeRoy and Peter Guillebeau. Total in communion in 1822, 64; in 1823, 69; in 1824, 90; in 1825, 95; in 1830, 108; in 1834, 123; in 1839, 90; in 1843, 100; in 1845, 114; in 1850, 112; in 1853, 90. Dr. Baker twice visited Willington Church, and there was a considerable revival of religion. At one time there were about thirty sessions. The cause of temperance flourished at one time, a society being organized in 1830. Rev. Dr. Waddell, the president; Alexander Houston, vice-president; W. W. Wadell, secretary; N. Harris, M. D., E. P. Gibert, P. B. Rogers, C. Matthews and R. G. Quarles, directors. This society was energetic and active for a length of time, and useful. The religious instruction of the negroes was not neglected, and the galleries of the church indicated, by their large attendance, the interest they took in religious worship. [Materials furnished by Rev. E. Payson Davis.]

WESTMINSTER CHURCH remained on the roll of South Carolina Presbytery till October 8th, 1841, when it was stricken off; "it being ascertained that Richland Church occupies the same field." (Minutes, October 8th, 1841, p. 175.) Previous to this, in 1831, it had forty-four members, and was associated with Bethel, having thirty members, both under the charge of Rev. Benjamin D. Dupree.

RICHLAND CHURCH. In 1840, 1841, Benj. D. Dupree was the stated supply of this church. It had at this time thirty-one members. In 1842, Joseph Hillhouse succeeded him; the membership, twenty. In 1852, Wm. McWhorter became the stated supply, at which time the members were eighteen in number.

The elders in 1842 and 1845 were James H. Dendy, Francis Atkins and Simpson Dickson.

BETHEL CHURCH, in the Presbytery of South Carolina, remained vacant through the major part of this period. Its membership is stated to be thirty-one in the tables. Rev. John Kennedy was its stated supply in 1849. At that time it had eighteen members. In 1850 it was served by Rev. Wm. McWhorter, its membership being nineteen. The elders in 1845 were Col. J. Burnet and John Todd.

NEW HARMONY. Rev. Mr. McKittrick informed Presbytery, in 1844, that a Presbyterian Church had been organized in Laurens District, consisting of seventeen members and two ruling elders, known by the name of "*New Harmony*," which desired to be taken under the care of Presbytery; which application was granted. "Application was at the same time made from Fairview, Antioch and New Harmony, for the labors of Rev. John McKittrick." (Minutes of the 101st session of the Presbytery of S. C., 2d October, 1844, p. 234.) The elders of New Harmony, in 1845, were David Stoddard and Robert Gilliland. The membership in 1850 was forty, in full communion.

NAZARETH (Beaver Dam) was among the vacant churches in 1840, 1841. In 1842 it was under the charge of Rev. Joseph Hillhouse, as stated supply in connection with Richland. Its membership is set down as being twenty. In 1847, the same, except that Mr. Hillhouse bears the title of domestic missionary, the membership then being nineteen. It remained under the same arrangement, depending on missionary service, through the remainder of this decade. Its elders in 1842 were James Young, John Morris and Matthew Martin; in 1855, Matthew Martin, Alexander W. Glenn, B. B. Harris, James Young, J. Moore, M. Ussory. Its membership in 1853 was twenty-two.

The author is now reaching the end of the fifth decade of the present century. These last ten years of the history of the Synod have exhibited an encouraging progress and extension of the church within its own bounds, although it has sent forth such numbers to people the more southern and southwestern States, to establish in them churches of our own faith, and that Scriptural order of church government, so clearly set forth in our standards.

In the midst of this decade, in 1845, our brethren south of the Savannah river were separated from those of South Carolina, at their own suggestion, by the action of the General Assembly; the Synod of South Carolina to meet in Pendleton, on the 6th of November, 1845, and the Synod of Georgia to meet in Macon, on the third Thursday in November, of the same year, its geographical limits to include the State of Georgia, and the Territory of Florida, so far as this may not interfere with the limits of the Synod of Alabama. Georgia still yielded its support freely and cheerfully to the

Theological Seminary, at Columbia, and South Carolina to the Oglethorpe University, in Georgia, until the South Carolina professorship amounted at length to the full endowment of a professorship. Nor did the interest of the Synod of South Carolina abate at all in the cause of Foreign Missions.

It may be interesting to know the rate of progress in this work since our separate organization as a Synod. The annual contributions have been as follows :

In the year of the organization of the Synod, the amount reported was \$1,222.12.

In 1846	was	\$1,966	52,	showing an increase of . . .	\$744	40
" 1847	"	1,965	17,	no increase		
" 1848	"	2,525	10,	an increase of	558	58
" 1849	"	1,869	64,	a material decline of	455	46
" 1850	"	2,931	28,	an increase over the greatest preceding amount of . .	406	18

Total, \$12,479 83

This is the statement of the Rev. Dr. Smyth.

And we cannot resist the impulse which prompts us to bestow the praise, well deserved, upon him, who, remaining at home, kept the cause of Foreign Missions constantly before the minds of our people. Those who went abroad to heathen lands made thus greater personal sacrifices. But the missionary spirit dwelt alike in his heart. He trained the children of his church to contribute steadily to the cause, nor were the sums thus collected, in their aggregate, by any means contemptible. He has but recently gone to his reward. Those who were his contemporaries will not soon forget the Rev. Thomas Smyth, D. D., of the Second Presbyterian Church in Charleston, as their minutes show.

The Rev. Dr. Howe, chairman of the Committee to bring a minute on the death of our venerable and beloved brother, Dr. Smyth, reported the following, which was unanimously adopted :

The Charleston Presbytery has been called to mourn, since its last stated session, the removal of our beloved brother, the Rev. Thomas Smyth, D. D., from this scene of earthly labors to his heavenly rest. He died in the city of Charleston on the 20th of August, 1873, in the 66th year of his age.

Born in Belfast on the 14th of June, 1808, of Scotch and

English ancestry, and devoted to the ministry by his pious mother from his birth, he entered the college in his native city in 1827 and received its highest honors. During the last year of his studies there, he became united with Christ as a Saviour; and called as he believed, to the work of the ministry, he removed to Highbury College, London, where he pursued the studies preparatory to that sacred office with his accustomed ardor. In the fall of 1830 his parents removed to this country, and he entered the Senior Class at Princeton, where these studies were completed. He was ordained the following year by the Presbytery of Newark, as an Evangelist, with a view to missionary work in Florida, and soon after came to Charleston, under the recommendations of Drs. Alexander and Miller, as a supply of the Second Presbyterian church.

In November, 1832, he became a member of Charleston Union Presbytery, but although he was called to the pastorate of the second church in April of that year, he held this call under consideration, doubtful of his health, which was never firm, until December, 1834, on the 17th of which month his installation took place.

Since this time, during the various fortunes of our church and country, through the stormy scenes of ecclesiastical and theological debate, and the still severer trials of civil strife, his large and Christian heart has been true alike to his ancestral Church and to the land of his adoption.

We do not claim for our departed brother absolute perfection. This belongs to no child of God in this his militant state. But now all the asperities of discussion and debate are forever over. And with a mind of intense activity and an unconquered will, which bore up his enfeebled frame beyond the expectation of all his friends, all will accord to him a large and forgiving heart, full of schemes of Christian benevolence and activity, pursued with almost unequalled endurance and energy till the end of life.

An ardent student himself, he was a friend of education, of colleges and schools, especially of seminaries of sacred learning, whose libraries and endowments he sought to enlarge.

He was a friend of the young student also, and especially if he sought the gospel ministry under a manifest call from God.

Had Providence so willed, and he had not suffered, in com-

non with others, the impoverishments of a cruel war, he would have left behind him more than he has been able to do, enduring monuments of his zeal in this sacred cause.

He would have offered himself as a missionary in his early days, had not enfeebled health prevented his personal labors on foreign shores. But the spirit of missions did not forsake him. He was their prominent representative for years by his voice and pen, both in our Presbytery and Synod.

Of the productions of his pen we will not speak, but his earlier contemporaries will remember the inspiring tones in which he was wont, in the excitement of debate, with a wonderful affluence of diction, to give utterance to the thoughts and emotions of his soul, the whole man transformed, his eye full of expression, his form taller seemingly than ever before. But those attractive powers were at length impaired by sudden disease, which rendered utterance imperfect, which at one time made him even forget the language his mother taught him, till by practice he regained it, and his palsied tongue was poised, and became eloquent again.

His spirit has left the earthly tabernacle which confined it, it has been unclothed that it might enter the house not made with hands, and await the resurrection morning, when, with body strong in power, glorious and spiritual, it shall be still serving and praising our ascended Lord.

For more than forty years has he gone in and out before us, for the first half of this time in the possession of his corporeal powers, for the last half crippled with disease, but still unconquered, till he yielded to the power of death.

Let us remember that our own removal will not be long delayed. The evening shades with some are drawing on. Let us redeem the time in these days of evil, and, like our departed brother, perform our work with conscientious vigor while the daylight lasts. So shall our lives be filled with deeds of usefulness, and our end be peace.

[This paper was also adopted by the Synod of South Carolina.]

That he accomplished so much with health so imperfect, is wonderful indeed. In Belfast and Princeton his health failed him. In Charleston, in 1848, he was attacked with partial paralysis of his left arm and fingers, from which he never recovered. A second attack in 1853 left him on crutches, almost a helpless cripple. "About four years before

his tireless energies were released from the fetters of the flesh his organs of speech were suddenly paralyzed in the midst of his midnight studies." Believing that he was near his end he wrote on a slip of paper to his wife : " Perfect peace." But finding that his general health was not seriously affected, he addressed himself to the task of regaining his great loss, with a resolute will, and never did he appear greater in all his grand career than when reciting hour after hour, and week after week, the letters of the alphabet, advancing from vowels and consonants to syllables, and from monosyllables to words and sentences, until, upon the anvil of his iron will, he broke, link by link, the chains which bound his eloquent tongue, and at length shouting, like David of old, " awake up my glory," his voice rang again with the praises of the Sanctuary and the glad tidings of salvation.

Dr. Smyth published in all about thirty volumes. The most popular, though less in size, are " The Well in the Valley," " Why do I live," and " The volumes on Missions." His larger volumes on Church Polity have been much valued by those of our own faith most competent to judge. " But by most men of my acquaintance was he endowed richly by nature with all the qualifications of the most consummate orators. He was not so great in the pulpit where he generally (during most of his life) read his sermons, as in the lecture room, nor was he so great in the lecture room as he was on the platform, nor was he so great on the floor of the deliberative assembly, when he was on the strong side as when he was on the weak one. But in reply and for a lost cause, as it seemed, and when there was no hope left for his side apparently, then was Dr. Smyth strong, and then was he dangerous to his opponents."

When the author of this history was appointed the historiographer of the Synod, he was directed to write down to the year 1850. It was with great reluctance that the office was accepted, and it was more out of deference to the authority of Synod than from any inclination for such labors that he gained his own consent to undertake it. It has occupied much of the time which perhaps should have been devoted to other pursuits. It has, however, been the time of his vacations, and there has been this infelicity that it has not been written as one continuous narrative, but at these distinct in-

ervals. The long delay in bringing the work to the press induced the author to invite communications relative to the later history of the churches, and of these he received a considerable number, intending to bring the history down to a later period than the appointment of the Synod required. But the advice of brethren, whose judgment he respected, united with the condition of his own health, which had become very precarious during the summer, decided him when he had reached a certain portion of the last decade, to abandon his purpose of bringing the history down to the present times.

It was further urged by most judicious brethren that the period between the year of 1850 and the present, including that of the late civil war, required a more elaborate treatment than I could now give it. The year 1850 *by all means*, they said, was the place where this volume should close. I began therefore to withhold what I had received or written of a later date, and give forth the work with all its imperfections as it now is. And yet I take the liberty of adding the following as an Appendix to the preceding history.

APPENDIX.

The following is a list of the churches organized in Harmony Presbytery since the last decade :

1849-50—Pisgah on Sandy Run, belonged once to Fayetteville Presbytery ; 1851—Marion ; 1851—Liberty Hill ; 1853—Lynchburg ; 1855—Manning, Bennettsville ; 1856—Elon ; 1858—Red Bluff, Kingston ; 1859—Turkey Creek ; 1861—Florence ; 1863—Union ; 1867—Beulah, Centre Point ; 1871—Kentyre ; 1874—Bethel, Fairhope ; 1876—Tirzah ; 1881—Mayesville and Wedgefield. In 1875 Herman Church, formerly known as Pine Hill, was dissolved. In 1873 White Oak was dissolved and merged into Indian Town. In 1855 Harmony Church was merged into Manning. Bethel Church is the offspring of the old Midway Church and for many years was called Bethel Chapel.

The following churches in Bethel Presbytery have been organized since 1850 :

ALLISON CREEK, nine miles east of Yorkville, in 1853.

ZION, eight and three-quarter miles north of Chester, organized in 1855, with eleven members and three elders.

DOUGLAS, four and a half miles southwest from Lancasterville, organized May 23d, 1858—ten members and one elder.

GRINDAL SHOALS, on Pacolet, in Union County, organized August 27, 1859—thirteen members and one elder.

OLIVET, nine or ten miles south of Yorkville, reported October 8, 1868—twenty-seven members, four elders, three deacons.

ROCK HILL, in York County, organized in 1870.

ENOREE, in Union County, nine or ten miles southwest of Unionville, reported April 4, 1872.

MIZPEH, about twelve miles southwest of Chesterville C. H., reported to Presbytery, organized November 29, 1873.

MT. VERNON, in Union County, six or seven miles south of Court House, reported October, 1878.

RAMAH, in York County, ten or eleven miles north of Court House, and south of King's Mountain, reported April 1, 1880.

CLOVER, in York County, six miles north of Yorkville, organized July 29, 1881—eighty-four members, chiefly from Bethel congregation.

SMYRNA, in Chester County, five miles east of Court House, organized November 18, 1881; ten members, two elders, two deacons.

MT. PLEASANT, in Chester County, twelve or fourteen miles northwest of Court House, on waters of Turkey Creek, reported organized December 14, 1881.

LONG TOWN, in Fairfield County, about nine miles east of Ridgeway, organized in 1882.

At the meeting of the Synod of South Carolina, in 1878 the churches and ministers of the Presbyteries of Bethel and South Carolina, in the counties of Spartanburg, Greenville, Laurens and Union, were set off as a new Presbytery to be called the Presbytery of ENOREE. The following is a list of the ministers who entered at the organization :

NAMES.	POST OFFICE.	WHEN ORDAINED.
F. Jacobs, D. D.	Laurens C. H., S. C.	1837
Z. L. Holmes,	" "	1843
Clark B. Stewart,	Fairview,	1846
Robt. H. Reid,	Reidville,	1850
A. A. James,	Jonesville,	1851
J. S. Bailey,	Union C. H.,	1853
H. T. Morton,	Greenville,	1859
Thos. H. Law,	Spartanburg,	1862
Wm. P. Jacobs,	Clinton,	1864
A. P. Nicholson,	Laurens C. H.,	1869
Robt. H. Nall,	Greenville,	1869
Alfred L. Miller,	Spartanburg,	1875
B. G. Clifford,	Union C. H.,	1876

Received in 1879

James Y. Fair,	Laurens C. H., S. C.	1876
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The historical notices of these churches will be found in the preceding pages.

The following have been organized since the year 1850:

CLINTON, 1855.

Rev. Wm. P. Jacobs, Pastor.

ELDERS

E. T. Copeland, Clinton,
R. S. Phinney, "
W. B. Bell, "
J. J. Boozer, "

The following exhibits the Presbytery of South Carolina as it now is :

MINISTERS.

NAMES.	P. O.	ORDAINED	ENROLLED
V. Carlisle, (Dec'd.),		1831,	
J. B. Adger, D. D.,	Pendleton, S. C.,	Spring, 1834,	Spring, 1857
Vm. McWhorter,	Bachelor's Rtrt,	" 1838,	" 1842
J. F. Gibert,	Abbeville, S. C.,	Nov. 24, 1838.	Nov. 24, 1838
John McLees, (dec'd.),		Apr. 18, 1846,	Apr. 18, 1846
J. F. Hyde,	Townville,	Spring, 1845,	Spring, 1845
J. O. Lindsay, D. D,	Due West,	About 1846,	Apr., 1847
V. F. Pearson,	Due West,	June 9, 1860,	June 9, 1860
J. R. Riley, D. D.,	Walhalla,		
J. McLees,	Liberty,	Oct., 1863,	Oct., 1863
J. Strong,	Walhalla,	Dec. 9, 1870,	Dec. 9, 1870
J. L. Martin,	Abbeville,	Sept. 2, 1870,	Sept. 2, 1870
D. E. Frierson, D. D.,	Anderson,		Apr., 1871
J. A. Fair,	Newberry,	June 18, 1871,	June 18, 1871
J. C. Ligon,	Anderson,	June 29, 1882,	June 29, 1872
J. C. Ligon,	Stony Point,	Nov 18, 1876,	Nov. 18, 1876
J. L. Morris,	Trenton,	Apr. 21, 1877,	Apr. 21, 1877
J. E. Davis,	Seneca,	1845,	Fall 1877
J. P. Davis,	Bold Branch,	Nov. 3, 1877,	Nov. 3, 1877
A. E. Norris,	Cokesbury,	Apr. 10, 1880,	Apr. 10, 1880
Deposed at Ninety-Six			Apr 1882

LIST OF DECEASED MINISTERS.

TRANSFERRED LAST SPRING.

NAMES.	P. O.	ORDAINED.	ENROLLED.
J. L. Brownlee,	Brandon, Miss.,	Oct. 28, 1880,	Oct. 28, 1880
H. C. Fennel,	Monterey,	Oct., 1879,	Apr. 7, 1881
W. G. Neville,	Ninety-Six,	Apr. 9, 1882,	Apr. 9, 1882
F. P. Mullally, D. D.,	Walhalla,		Sept. 14, 1882
A. P. Nicholson,	New Pickens,	1869,	Sept. 14, 1882

CHURCHES ORGANIZED SINCE 1850.

Bethia	Nov. 4, 1849
Retreat	Apr. 5, 1851
Zion Church	1855
Mt. Bethel	Nov. 27, 1852
Ninety-Six	July 14, 1860
Abbeville	Apr. 22, 1866
Walhalla	Dec. 3, 1868
George's Creek, (now Mt. Pleasant),	Nov. 1873
Cokesbury	Feb. 21, 1874
Seneca	1876 (?) or 75
Edgefield	May 26, 1877
New Pickens	July 27, 1878
Ebenezer	Nov. 16, 1879
Westminster	1882

LIST OF DECEASED MINISTERS.

It has been a source of regret to the writer that he should be precluded from introducing memorial notices of those brethren who were active in the church down to the period of 1850 but who have died since. Some have been noticed on our preceding pages, but however appropriate the custom of formal memorials of departed brethren, this did not *prevail* in the Synod. till 1851, when a memorial was adopted at the news of the death of Dr. Archibald Alexander, who died on the 22d of October, and of that of Wm. Anderson McDowell, D. D., who died on the 17th of September in that year. The obituary record of Rev. S. B. Lewers, whose devoted and eminently useful life closed in 1852, may be found in the Synodical Minutes of that year, p. 17; of Rev. J. J. Dubose, on p. 20; of Rev. R. B. Walker, who died on the 10th of April of that year, in the 86th year of his age, having spent forty years of his active life in the duties of the ministry, p. 21. In the printed minutes of 1853, the death of four ministers—Hugh Dickson, Joseph Wallace, Zabdiel Rogers, and Wm. L. Hughes—are mentioned; of Rev. W. L. Hughes, cut off in the prime of life; of Rev. Hugh Dickson, who died July 9th, 1853, at the age of 81, having preached the gospel for more than half a century, full notices are given. (Printed Minutes, pp. 24, 25.) Of Rev. Wm. B. Davies, who had served in the ministry some thirty years, and whose ministry, especially of late, had been exceedingly blessed, a me-

memorial is found, printed minutes of 1855, p. 31. The Rev. A. Bui departed this life at the advanced age of 83 years, minutes of 1857, p. 12. The Rev. Reuben Post, D. D., who departed this life September 24th, 1858, minutes, p. 28. Memorial of Rev. W. H. Johnston, who died June 19, 1859, in his 40th year, minutes, 1859, p. 22. Of the Rev. Pierpont Edwards Bishop, p. 28. Of the Rev. Joseph Brown, who died May 17, 1859, in the 64th year of his age, p. 25th. Of Prof. Bazile E. Lanneau, 1860, p. 18. Of Rev. John Harrington, who died December, 1859, in his 69th year. Of Rev. John LeRoy Davies, who died June 16, 1860, in his 61st year, minutes of 1860, p. 25. Of Geo. Cooper Gregg, who died May 28, 1861, minutes, p. 16. Of A. W. Ross, who died October 2d, 1861. Of Elder James K. Douglas, of Camden, p. 64, 1861. Of Malcom Douglas Fraser, who died in the spring of 1862, in the 49th year of his age. Of Rev. James McEwen Hall Adams, pastor at Yorkville, and Professor in the Female Academy, who died, deeply lamented, March 31st, 1862. Memorial of Rev. James Henly Thornwell, D. D., LL.D., from the pen of Dr. Adger, minutes of 1862, p. 19. Of Rev. Thos. Livingston McBryde, D. D., who died April 15, 1863. Of Rev. W. C. Sutton, who died February 13, 1869. Of Rev. Thos. Reese English, who died in April, 1869, in his 63d year, having been a successful preacher of the gospel for some thirty-seven years. For the memoir of Rev. David Humphreys, who died September 29, 1869, see p. 391 of this history. The Rev. Samuel J. Price departed this life at Lancaster C. H., S. C., November 1st, 1871, minutes of 1871, p. 11. A memorial of Rev. A. W. Leland, D. D., born October 1, 1787, died November 2d, 1871, Professor in the Theological Seminary, may be found in the minutes of 1871, p. 11, and of Rev. Geo. W. Boggs, missionary to Hindostan, on p. 13. Of Rev. Thomas Smyth, D. D., who died August 20th, 1873, in his 66th year, minutes of 1873, p. 14, also p. 761 of this history.

The death of Rev. Wm. Banks, who served the Master so ably for a period of thirty-five years, from 1840 to 1875, and was for years the stated clerk of his Presbytery, and of the Synod, died on the 17th of March, 1875. Of him a record is made in the minutes of Synod for that year, p. 13. So also of Rev. Wm. States Lee, pastor at Dorchester, and at Edisto, who died July 28, 1875, minutes, pp. 15, 16. Of Rev. Gilbert Morgan, D. D., who died May 27th, 1875, at the age of 84, p. 16. Of John Leland Kennedy, who preached the gospel for nearly fifty years, minutes of 1877, p. 12. Of Edward Tonge Buist, D. D., who died November 10, 1877, at the age of 68; see also the Necrology of the graduates of Princeton Seminary. A memorial of Rev. Donald McQueen, D. D., is found at p. 22 of the Synod's records for 1880.

The death of Rev. Thomas Hood Cunningham, pastor of the missionary church (Ebenezer) in Charleston, died on the 9th of March, 1880, greatly beloved and deeply lamented, minutes, p. 23. The same minutes record the death of Rev. William Hooper Adams, formerly pastor of the Circular Church in Charleston, who died on the 14th of May, 1880, at the age of 42, p. 25.

The same minutes, p. 26, record the death of Rev. William Swan Plumer, D. D., LL.D., Professor in the Theological Seminary, for fifty-three years a minister of the gospel, during which he labored as an evangelist, then as pastor in various important churches, as of Petersburg, Richmond, Baltimore, then as professor and pastor for eight years at Allegheny, and professor for thirteen years at Columbia, and who died October 22, 1880. Of William Carlisle, who died March 23d, 1881, in his 84th year, having accomplished a large amount of missionary

labor in his early years, minutes, 1881, p. 14. Of Rev. Edward Palmer, brother of Dr. B. M. Palmer, the first of that name, and father of the present B. M. Palmer, D. D., and of E. P. Palmer, D. D., of whom an interesting memoir has been written by his son and who was the oldest minister of his Presbytery and the Synod at the time of his death, September 30th, 1882, minutes of Synod, pp. 17, 20. In the same minutes, pp. 21, 22, is recorded the death of the Rev. Wm. Brearly, who preached the gospel seventeen years in Winnsboro' and thirty-seven years in Darlington, and died January 8, 1882. Of John McLees, we have spoken, p. 393, for thirty-seven years a successful minister of Christ, minutes of 1882, pp. 22, 24.

In the same minutes, p. 25, is a memorial of Rev. James Cousar, son of Rev. Jas. A. Cousar (so long stated clerk of the Presbytery of Harmony), who pursued his studies at Oglethorpe and the Seminary of Columbia, and lived to preach the gospel for twenty-seven years, until his ministry was closed by his decease, on the 7th of January, 1882. On p. 26, the death of Rev. E. H. Buist, of Cheraw, is recorded, son of Rev. Arthur Buist, of the First Presbyterian Church of Charleston; brought up by his uncle, Rev. E. T. Buist, D. D., graduated at South Carolina College with high distinction, finished his studies at the Theological Seminary in Columbia, and was pastor at Newberry, and afterwards, in 1868, at Cheraw, where he died on the 11th of September, 1882.

The Rev. Henry Robertson Dickson, while pastor of the Presbyterian Church at Yorkville, in 1867, was called to the pastorate of the First Reformed Dutch of Brooklyn, N. Y.; was taken sick March 3d, in Brooklyn, and died on March 8th, in the early part of the second year of his ministry in that city. He was the son of Dr. John Dickson, of Charleston; his mother, Mary Augusta (daughter of Andrew Flynn, D. D.), died while he was quite young. He was a graduate of Charleston College, and a student of the Theological Seminary at Columbia. His first pastoral charge was at Willtown, Colleton County, S. C. He had been deeply afflicted. First, a beloved niece had been taken from him, then his only daughter, then he himself, was taken with acute pneumonia, which in a few days terminated his life.

Rev. P. M. McKay was born in Embro, in the province of Ontario, Canada, January 10, 1847; died in Madison, Florida, March 8, 1875. He entered Knox College, Toronto, Canada, and removing to Florida became a member of the church in Lake City; and in April, 1871, was taken under the care of the Presbytery of Florida, and ordered to pursue his course in Theology at Columbia, in which institution he remained till near the close of the second year. He was licensed in April, 1873, ordained and installed over the churches of Madison and Oakland on the 29th day of November. As a pastor, full of affection and sympathy; as a preacher, earnest and effective. Minutes of 1875, p. 10.

Rev. Charles Malone Richards, born in Madison County, Alabama, a graduate of Davidson College, who finished his course in the Seminary with the class of 1869; died at Cincinnati, Arkansas, on the 5th of July, 1872. He had entered the Seminary in 1861, and remained till the Spring of 1862, when on returning home he enlisted as a private in the Confederate army, and was soon after made a Lieutenant in the cavalry. In an engagement which afterwards occurred he was shot in both knees, and from this wound he never recovered. He returned to the Seminary in the Autumn of 1867, and finished his course with the class of 1869. He was ordained to the full work of the ministry at Jacksons-port, Arkansas, April 11th, 1870. He died at Cincinnati, Ark., whither

he had gone to fill an appointment, and it is supposed that the wound he had received was the main cause of his death.

Our sister Synod, of Georgia, since her separation from us has met with similar losses, and paid corresponding tributes to the memory of her dead. The first she had occasion to mention was the Rev. Thomas Goulding, D. D., the first Professor in the Theological Seminary, whose removal she mourns, and to whom she pays a fitting tribute. Minutes of her 4th session, held at Columbus, in 1848, p. 25. She expresses (printed minutes of 1851), her sincere regret at the death of Rev. Dr. William McWhir, the oldest member of the Synod; a native of Ireland, licensed by the Presbytery of Killeabab; came to this country soon after the Revolution; was Principal of the High School at Alexandria, Va., under the patronage of General Washington. Thence he removed to Sunbury, in Georgia, the head of a famous school to which many, both male and female, were attracted. He had no pastoral charge, but preached where his services were needed. He founded a church at Mandarin, in Florida, and was active in organizing the church at St. Augustine.

The Rev. J. C. Humphrey was a native of the State of New York, who came in early manhood to the State of Georgia in search of health, and at that time an avowed unbeliever. A good Elder with whom he resided put into his hands Nelson on Infidelity, which convinced him of the truth of Christianity, and was blest to his conversion. He then became anxious to preach the gospel which was now his solace and peace. As a candidate of Flint River Presbytery he entered the Seminary at Columbia, became temporarily the supply of the church in Augusta, where his health failed. He served afterwards as an Evangelist of the Presbytery of Hopewell. He was a man of talents, but most eminently a man of prayer. Death came early but it had no sting. His ministry on earth was short, but not unfruitful. Minutes of Synod of Georgia, 1859, p. 22.

The Rev. S. J. Cassels was born in Liberty County, Georgia, in 1806; became a subject of renewing grace in early life, and felt himself called to the ministry. He was graduated at Franklin College, in 1828, and pursued his Theological studies under Dr. Waddel. He was called to the pastoral care of the church at Washington, Wilkes County; then to the church in Macon; then to Norfolk, in Virginia. He was much gifted as a preacher, and blest in winning souls to Christ. His health gave way under his abundant labors. He settled then in Savannah, became Principal of Chatham Academy, and in that position died in an unshaken and triumphant hope of blessed immortality. Minutes of 1853, p. 17.

The minutes of the Georgia Synod for 1854, p. 11, record the death of Rev. Benjamin Burroughs, a native of Savannah, a graduate of Union College, who pursued his Theological studies at Princeton. He was minister, at different times, at Milledgeville, Tallahassee and White Bluff, and was blest with at least one extensive revival of religion. He labored also as city missionary in Savannah, and fell a victim to the fever prevailing in that city during the Summer and Fall of that year, dying in full expectation of a blessed immortality.

The same minutes, p. 16, record the death of Rev. Jesse W. Hume, a native of Tennessee, a graduate of the College of Nashville, and of the Theological Seminary at Princeton. Obligated to seek a milder climate he came to Florida in 1850, and was soon after installed over the church at Tallahassee, where he labored for over two years with signal ability. He was a man of no ordinary mind, no ordinary attainments, and of no

ordinary piety. In the Fall of '54, at the age of 31, and in the full triumph of a living faith, he went up from the church militant to the church triumphant, after a ministry of something better than ten years. "Thus fell a man who gave promise of standing as a Theologian, a preacher, and a man of piety among the first Doctors of the land." Minutes of 1854, p. 16.

The Rev. A. Milner, a native of South Carolina, removed with his father's family to Cass County, Georgia. He became in early life a follower of Christ. He was a graduate of Franklin College, and having studied law he practiced at the bar for a short time, but soon turned his attention to the gospel ministry. He was licensed by Etawa Presbytery, soon after united with that of Cherokee by which he was ordained as Evangelist, in 1844. He had received a call from the united churches of Friendship and Euharlee, and was installed as their pastor in October, and was to supply the church at Cassville. Though in feeble health he was carried to the church at Cartersville, where the services were performed, returned to his sick bed which in two weeks was to him the bed of death. He died November 13, 1855, and was buried on the 14th, the same day on which the Synod was assembled. During the eleven years of his ministerial life he had done much to build up the church of Christ in the region in which he labored. Minutes of the Synod of Georgia, 1855, p. 18.

The memory of Rev. Joseph B. Stevens, a native of Connecticut, a graduate of Bowdoin College, and a student in the Theological Seminary in Maine, who labored in various counties in Georgia, and died on the 9th of May, 1860, in the 59th year of his age, is perpetuated in the minutes of that year.

The memorial of Rev. Alonzo Church, D. D., a native of Vermont, and graduate of Middlebury College, was first a teacher in Eatonton Academy, then Professor of Mathematics and Astronomy in Franklin College, then successor of Dr. Waddel as President of the same. It was his delight and glory to preach the gospel to the poor, nor did he cease to do this to the day of his decease. Minutes of the Synod of Georgia for 1862, p. 14.

Rev. Rufus Kilpatrick Porter, born in Spartanburg District, South Carolina, second son of Rev. Francis H. Porter, a graduate of South Carolina College, a student of Theology at Columbia, licensed by the Presbytery of Charleston in 1852, chaplain in the army, was with General T. R. R. Cobb when he received his mortal wound, pastor of the Central Presbyterian Church in Atlanta, from 1867 to the 13th of July, 1869, when he received another call to the church triumphant. Minutes of 1870, p. 6.

Dr. Wm. M. Cunningham, born in East Tennessee, graduated at Washington College, in his native State, studied at Princeton under Drs. Alexander and Miller. Pastor at Lexington, Va., six years, then at Chattanooga, then from January, 1841, at LaGrange. One year he labored with Dr. Styles as Synodical Evangelist, was elected as President of Oglethorpe College, and would have accepted, had he not received the message just then, "Come thou blessed of my Father, inherit the Kingdom prepared for thee." Minutes of 1870, p. 9.

Rev. Telemachus F. Montgomery, born in Jackson Co., Ga., united in 1827, under the preaching of Rev. Joseph C. Stiles, D. D., with the Presbyterian Church at Lawrenceville. Graduated at Athens in the class of Alexander H. Stephens and others known to fame, pursued his studies at Columbia in the class of 1835, was licensed and ordained in

the same year. Preached and taught at Ephesus, Talbot County, Ga., for seven years, and in various places in Georgia, South Carolina, Alabama and Florida. In March, 1874, he was struck with paralysis, from which he partially recovered, but it returned again, and on the 4th of December, 1875, he was called to his reward, having nearly completed his sixty-eighth year. His ministry was by no means an unprofitable one. His end was calm, peaceful and happy. Minutes of 1876, p. 10.

Of the Rev. Nathan Hoyt, D. D., and his labors at Beech Island, we have made mention, p. 339. He was a native of New Hampshire, his parents Baptists. He became pious in early life, and his own researches led him to embrace Pedit Baptist views. He was first settled in Troy, failing health brought him to the South, and the first place on which he bestowed his labors was Beech Island, where his efforts were much blest in the organization of the church of which he wrote an interesting account; see p. 339. Thence he removed to Washington, Georgia, and thence to Athens, where under the very eaves of the University he preached the gospel with great success for thirty-seven years.

In their narrative to the General Assembly for 1876, the Synod of Georgia sadly say, "Four beloved brethren in the ministry, belonging to this Synod, have been called from their labors on earth to their reward in Heaven, Rev. A. G. Loughridge, Rev. C. P. Beman, D. D., Rev. T. F. Montgomery, and Rev. R. C. Ketchum, our late lamented clerk, and we shall behold no more their faces in the flesh."

Honorable testimony is borne in their minutes of the Rev. Wm. Matthews, educated at the Gwinnett Institute, and the Theological Seminary at Columbia, who departed this life at Macon, Dec. 20, 1862.

Benjamin D. Dupree, or Dupre, was born in Charleston, but in early childhood his father removed to Pendleton. We have seen him employed, in preceding pages, as stated supply of various churches in the Presbytery of South Carolina, by which he was licensed. He removed to Georgia, in 1845, and became a member of Cherokee Presbytery, found the harvest plenteous and the laborers few; resumed there his missionary work until at length his health failed him, and his labors were more restricted. He was supplying the churches of Midway and Carthage at the time of his death, which occurred on the 10th of April, 1863, in the 64th year of his age, and the 42d of his ministry.

Rev. Charles Colcock Jones, D. D., was born in Liberty Co., Ga., on the 20th of Dec., 1804, was deprived of both his parents before he was five years old. His mother, of Huguenot descent, a woman of great piety, had prayed that this son might serve God in the ministry. He received his early education under Dr. McWhir, at Sunbury. At the age of fourteen he entered a counting-house in Savannah, where he continued six years, during which time he became a member of the church of his fathers in Liberty Co., and an active laborer in the Sabbath School.

Offers of a business character were made to him. But, no! His mother's prayer had been heard in Heaven. He must be a minister of the gospel. He resorted to Andover; in Philip's Academy he acquired a knowledge of the languages, entered the Seminary at Andover, Mass., continued his theological course under Drs. Miller and Alexander. When we were associated with him, his daily devotional reading included the Hebrew Scriptures, in which he took great interest. All who knew him can testify to his interest in the religious instruction of the colored people and the efforts he made in their behalf. The publications he put forth awakened attention to his cause. The catechism

he prepared for their use has been much valued, was translated by Rev. John B. Adger, D. D., while at Smyrna, into the Armenian and the Armeno-Turkish, and by Rev. John Quarterman, at Ningpo, into the Chinese. Through these influences a general meeting was held in Charleston, in 1845, attended largely by various denominations, and gathering information from various quarters on the religious instruction of the negroes. Dr. Jones, at different periods, was pastor of the First Presbyterian Church, in Savannah, twice Professor of Ecclesiastical History and Church Government in the Theological Seminary at Columbia, and finally Corresponding Secretary of the Board of Domestic Missions at Philadelphia. He died in peace and triumph on the 17th of May, 1863. The last work of his life, of any extent, was his "History of the Church of God." On the night of the 18th of April, 1850, the house in which he lived, in Columbia, with all its contents, was consumed by fire, the family narrowly escaping with their lives. The most valuable portion of his library, his missionary journals, sermons, and other MSS., and his lectures on Church History were destroyed. With characteristic patience these last he undertook to recover and restore, from the memoranda of students and his own recollection, and thus was produced the volume he published before his death, entitled "The History of the Church of God."

The minutes of 1871 record the death of Rev. Henry Safford, born in Royalton, Vt., October 8th, 1793, died at Greensboro, Ga., October 8th, 1870, the day of his entrance into the life above, the 77th anniversary of his entrance into his life on earth. A graduate of Dartmouth College, a student of theology at Princeton. He was city missionary of Augusta, missionary at Beech Island, in Jackson, Jefferson, Oglethorpe Counties, Lumpkin and Madison, Ga.

Rev. Robert A. Houston, born in Tennessee, in 1826, departed to his rest in Oxford, Alabama, March 21st, 1869, in the 43d year of his age. A graduate of Oglethore, in 1849, a licentiate of Hopewell Presbytery, April, 1854, ordained by the Presbytery of South Alabama, installed as pastor of the Church of Greensboro, Ga., by the Presbytery of Hopewell, and President also of the Synodical Female College there established. "A successful teacher, a sound theologian, and an earnest and faithful minister of the word." Minutes of 1871, p. 11.

Hamden C. Carter was born in Newburyport, Mass., March 6th 1805, and died on the night of the 30th of December, 1869, at the house of a friend, near Calhoun, Ga., in the 66th year of his age. Was fitted for college at Phillip's Academy, Andover. In 1823. he came to Athens, Ga., and was graduated at Franklin College, in 1826. He studied Theology under Dr. Goulding, was licensed by Hopewell Presbytery, in 1829. He preached in many portions of Georgia, and often with great success. "In his presentations of truth he was wonderfully clear and convincing. He combined depth and clearness of thought with great simplicity. And he may be said to have preached the gospel at his own expense. He gave not only himself, but his property, of which he had a considerable amount, to the cause of Christ." Minutes of 1871, p. 12

We would be glad to transcribe the memorial of the Rev. I. r. Talmadge, who departed this life on the 20th of September, in the 67th year of his age; of Rev. G. W. Ladson, a member of the Presbytery of Georgia, but the devoted pastor of the colored portion of the Columbia Church, in whose service he died on the 4th of July, 1864, and where "Ladson Chapel," built for the congregation to which he ministered, perpetuates his name. Of the Rev. James Cowan Patterson, D. D., who died July

18, 1866, in the 63d year of his age (Minutes of Synod of 1867, p. 9.) Of the Rev. E. T. Williams, the Missionary to Africa, who was compelled by his impaired health to return to his native clime, where he labored with marked success. Minutes of 1867, p. 9. Of Rev. James Gamble, first settled at Rockey River, S. C., but afterwards removed to Georgia, where "he was a model teacher of youth and an able preacher of the Gospel." Minutes of 1867, p. 10. Of John F. Lanneau, whom we have before named as Missionary to Palestine, but spent the latter portion of his life at Marietta, in useful services to the church. When asked on his death bed if he never had any shadow of a doubt, his touching and beautiful answer was :

"And lest the shadow of a spot
Should on my soul be found,
He took his robe of righteousness
And cast it all around."

Minutes, 1867, p. 22.

Nathaniel Alpheus Pratt, D. D., born January 29, 1796, in Saybrook Co., Conn., graduated at Yale in 1820, studied at Princeton Seminary under Drs. Alexander Miller and Hodge, licensed by Presbytery of New Brunswick, April, 1823, was a Missionary in Southern Georgia and Florida, pastor at Darien in 1826, removed to Roswell, Geo., in 1840, where he spent a long and useful life as a minister of Christ, greatly beloved, for thirty-nine years. He preached his last sermon on the 16th of March, 1879, when, by paralysis, he lost the power of speech, and died on the 30th of August, in the same year, having served the Master in the work of the ministry fifty-six years.

The Rev. Samuel S. Davis, D. D., born 12th of July, 1793, in Balleston, N. Y., was graduated at Middlebury College, Vt., of which, at the time his uncle, Henry Davis, D. D., was President. He came to the South first as an agent for the endowment of a Professorship in Princeton Seminary, by the two Synods of North Carolina, and that of South Carolina and Georgia. As an agent he was unusually successful, both when laboring for the Assembly Board of Education for the Princeton Professorship and subsequently as agent for the Assembly's Board of Education and for the Seminary at Columbia. In his pastorates at Darien, at Carrolton, his colleague pastorship in Augusta, although they were for limited periods, he had in an eminent degree the affections of those to whom he ministered. He was a Professor in the Oglethorpe University in the days of its greatest prosperity. He survived but a short time the death of the excellent woman, daughter of Thomas Cumming, of Augusta, his companion for more than half a century. He died on the 21st of June, 1877, at the age of 84.

The Rev. William Dimmock, an Englishman by birth, a devoted teacher in his native land and here in the Sabbath School, was licensed by the Presbytery of Atlanta in 1870, ordained in 1872, died in Carrolton, Ga., on the 19th of March, 1880, leaving "his epitaph" written "on our hearts." Minutes of October 15, 1881.

Rev. J. R. McIntosh, of the Presbytery of Macon, born in North Carolina, a graduate of Hampden-Sidney, receiving his Theological education at Union Seminary. Though an earnest preacher of the Gospel, his life was chiefly spent in the school room, being President at one time of Floral College, then of the Female College at Eufaula, Ala., then assisting at Columbus, Geo., and yet preaching the word whenever opportunity offered. He died on the 26th of November, 1880, in the 75th year of his age. Minutes of 1881, p. 16.

The Rev. David H. Porter, D. D., was born in Selma, Ala., on the 13th of May, 1830. His father was the Rev. Francis H. Porter, of whom we have made mention on preceding pages. He was graduated at the South Carolina College, in the class of 1852, and finished his studies in the Theological Seminary at Columbia, in 1855, and soon after received an unanimous call to the First Presbyterian Church in the city of Savannah, which he first accepted conditionally, after fulfilling certain other previous engagements. The church was small in numbers and pecuniarily feeble. Still he was favorably received, not only by that church but by the community at large. In the autumn of 1861 he was attacked with hemorrhage and was urged by his people to take a season of rest. On resuming his duties he was again attacked and forbidden by his physician to preach. After this he became Chaplain to the Fifth Regiment of Georgia Cavalry, continued his labors with great profit to the soldiers and material benefit to his own health. After the war his ministrations were greatly blest to his own people, and by their united exertions a suitable temple was erected for the worship of Almighty God. After this his health began again perceptibly to fail, and he again tendered his resignation, which his people declined to receive. His disease still continued its destructive progress, and on Sabbath, the 21st of December, 1873, he fell asleep in Jesus. No pastor in our connection has ever been followed to the grave by a more sincerely mourning church and congregation.

The Rev. R. C. Ketchum, who had removed from the Synod of South Carolina to that of Georgia, and was first settled at Clarksville, and since resided at Rock Springs, near Atlanta, and who became stated clerk of the Synod of Georgia, on the death of the venerable Dr. Wilson, died sustained by the blessed hopes of the gospel, on Friday, the 23d of June, 1875, having been some forty years a minister of Christ.

The Rev. John S. Wilson, D. D., whom he succeeded, demands more than a passing notice. He was born in Anderson District, (or County), then Pendleton, S. C., on the 4th of January, 1796. Besides an English schooling, he spent several years under the classical and theological training of Dr. Waddell. He closed his theological preparations under Dr. Thomas Charlton Henry, at Columbia, S. C., and was licensed to preach by the Presbytery of South Carolina, on the 4th of October, 1849. He taught and preached for four years at Ruckersville, Elbert Co., then in Gwinnett Co., where he resided twenty years, preaching at Fairview Church, and founding that at Lawrenceville, engaged there in preaching and teaching. For fifteen years in the old academy, at Lawrenceville, he had large classes of young men, some of whom entered the ministry. Again, at Decatur, where he had organized a church, he preached and taught, and was never released from this last vocation till he removed to Atlanta, in 1859, to take charge of the First Presbyterian Church, which was organized by himself, and where he closed a ministry of over fifty-three years, on the 27th of March, 1872. His soundness in doctrine, his laborious and self-denying life, his success as teacher, preacher and writer, his services as a stated Clerk of Synod, his services as historiographer, exhibited in part by his necrology, his services in the General Assembly, of which he was eleven times a member, and once the Moderator, show at once his own capacity for the work required by the church, and the confidence of his brethren. Minutes of 1873, p. 13.

The Rev. Benjamin C. Robertson was born in Dickinson Co., Tennessee, June 5th, 1846. Entered Amherst College in 1866, and was gradu-

ated in 1868. He entered the Union Theological Seminary in the City of New York. His health failing, under the advice of physicians, he removed to Florida, and resumed his theological studies, and was licensed by the Presbytery of Florida, January 5th, 1871, and on the 20th of April was ordained and installed pastor of the Palatka Church, with good prospect of success. It was not long, however, before his health began to fail, and notwithstanding all his hopes and the promise he gave of great usefulness, he was called early to his rest. Minutes of Synod of Georgia for 1873. p. 11.

Rev. David Comfort, born in Charlotte Co., Va., July 29, 1837, died in Thomas Co., Georgia, January 22d, 1873, in the 36th year of his age. Graduated at Hampden-Sydney, with first honors. Entered the Seminary at Princeton, but joined the Confederate Army in Virginia, and was captured, but afterwards exchanged. He became connected with the Presbytery of Florida, and served as pastor at Bethany and Valdosta. During the whole of his ministry he never enjoyed a single hour of health, yet was he "instant in season and out of season," never sparing himself till he was called away from his earthly labors." Minutes of 1873, p. 18.

Rev. Joseph Clay Stiles, D. D., was graduated at Yale, in 1814. Feeling himself called to the ministry, he was licensed and ordained and served S. S. at Milledgeville and Concord, Ga., from 1823, at Versailles, Harmony, and Midway, Ky., successively from 1836, Shocco Hill, Richmond, from 1846, Mercer St., N. Y., from 1850, Secretary of American Bible Society for the South, 1850-52. S. S. South Ch., New Haven, Conn., 1852-57. Secretary Southern Aid Society. Chap. C. S. A., (1862), W. C. Richmond, Va. Dr. Stiles was, as all know, an earnest worker in the church, an eloquent and successful preacher of the gospel.

But we are obliged greatly to abbreviate these notices. Prof. R. C. Smith, Alabama, Professor of Mental and Moral Philosophy, a position which he filled with ability till the war closed the institution in 1862, departed this life in Macon, on the 23d of May, 1873, in the 64th year of his age. Minutes of 1874, p. 10. In the same minutes, p. 13, is recorded the death, in Griffin, Ga., long the place of his residence, of Wm. J. Keith, once Professor of Ancient Languages of the College, now University, of East Tennessee, located at Knoxville. Associated with the history of colleges, but in a very different relation, was our brother, Remembrance Chamberlain. He was born in Vermont, December 2, 1789, was graduated at Middlebury College, studied theology at Princeton, was first settled in Burke County, Ga., was employed as pastor in various places, and, as evangelist, organized a number of churches. He was long the financial agent of Oglethorpe University, and is said to have secured for it a sum but a little less than one hundred thousand dollars. He died early in March, 1856, in the 68th year of his age, and about the thirty-sixth of his ministry. The minutes of 1867, p. 6, record the death of Rev. Eli Graves, born in Rupert, Vermont, February 10, 1803, became connected with the Presbytery of Florida in the spring of 1842, died August 22d, 1857. His name and memory are interwoven in the history of many of our churches.

Rev. A. H. Mathes, born in Greenville District, S. C., graduated at Washington College, Tennessee, studied law, was admitted to practice; felt himself called to preach the gospel, put himself under the care of Holston Presbytery; for want of means, walked all the way to Princeton, and when asked how he came, replied, "by private conveyance."

Was installed pastor of the Presbyterian Church at Ray Town. At the close of the war was president of the college in Tennessee. After several removals, died in Florida, September 4th, 1878, aged 50 years, 3 months, 27 days. Minutes of 1878, p. 15.

Rev. J. M. Quarterman, son of the Rev. Robert Quarterman, the venerated pastor of Midway Church, Liberty County, Ga., graduate of Oglethorpe, and student at Columbia in the class of 1850, after a life of laborious and useful service in the ministry, departed this life at Palatka, East Florida, in March, 1858. Minutes of 1858, p. 14.

In the same minutes, p. 27, is recorded the death of Rev. Daniel Ingles, of the Presbytery of Cherokee. He was born in the State of New York, and left a dependent orphan. When he attained the years of manhood he felt called to the ministry, and began his preparation for it. In 1830, he came to Georgia, was graduated at Athens, and in the year 1834 licensed to preach the gospel by the Presbytery of Hopewell. As a preacher, he was a Boanerges. On the 27th of December, 1857, while in apparent health, sitting in his room reading the Sacred Scriptures, and meditating upon its truths, his spirit returned to God who gave it, leaving his body cold in death. Thus suddenly, in the 55th year of his age, and the 23d of his ministry, he passed away.

We have spoken of Rev. D. J. Auld in the earlier pages of our history. The minutes of the Synod of Georgia for 1857, p. 25, record his death, and sympathize with the Church of Tallahassee, over which he had so recently settled.

They also record, on p. 28, the death of Rev. Joseph Y. Alexander, a native of North Carolina, who pursued his preparatory studies under Dr. Waddell, received license to preach from the Presbytery of South Carolina in 1820; was first settled at Newberry, S. C., then finally at Newnan, Ga., where he spent more than two-thirds of his ministerial life, where he died March, 1857, having labored nearly thirty-seven years in the ministry of the gospel.

For further notices of deceased ministers, consult Dr. J. S. Wilson's Necrology, and volumes three and 4 of Sprague's Annals.

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ERRATA

Page 123, 2d line from bottom, for Dook read Doake.

Page 368, last line, for Lossing read Lawson.

Page 372, 23d line from top, for Sparner read Sparrow.

Page 516, 10th line from top, for Johnson read Johnston.

Page 466, 5th line from bottom, and page 467, running title at top,
for William read Willard Preston.

[AUTHOR.]



